



The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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JOHN RAILTON LEARNS

A LESSON FROM TV

THE DEVIL ON CHANNEL ELEVEN

IT HAPPENED quite by accident. I had been tidying up the garden, which for me is always, hot, tiring, and thirsty work. Begging a few minutes off from my wife, who appears never to get hot, tired, or thirsty when gardening, I crawled into the house, selected a bottle of my favourite orangeade—nothing stronger, I assure you—and switched on the TV making myself comfortable in my favourite chair while the set warmed up.

Channel Eleven happened to be on and a movie had just begun. The leading character was a fascinating guy—Ray Milland. I have seen him many times, as a romantic hero, in character parts and as a battlefield desperado, but never before had I seen him, or anyone else, cast in this role. He was the Devil himself, suave, handsome and influential. The hoofs, horns, tail and fork were missing, but there was no mistaking him. He was immaculately dressed in a well-fitted suit—the Devil in Plain Clothes. An ordinary kind of a chap, like you or me.

He spent his time through this movie in practising his evil wiles on seemingly innocent, unsuspecting victims who, one by one, were lured to an untimely end.

Satan incarnate, that's who he was! I never did get back to my gardening that night. The Devil soon had me in his hypnotic power. My wife came to see what had become of me, and she, too, fell under his charming spell. "He's nice," she said, with a sigh usually reserved for Dr. Kildare.

I should have turned off the set at that point, but have no regrets that I succumbed to temptation. I would have missed a lot by returning to my back-aching, palm-blistering task.

The film moves toward its climax with the Devil in Plain Clothes leading his hard-won latest prey toward the dockside where, presum-

ably, he will throw himself into the murky waters to drown his murky past.

On their way through the narrow streets, the Devil and his unwilling but helpless victim come upon a Salvation Army open-air meeting. The small group, with the usual instrumental accompaniment, is singing "I believe we shall win if we fight in the strength of our King." The song ends. A uniformed man steps boldly into the ring and begins to tell the listeners something of his past and testifies that he has been rescued from the clutches of the Devil by the power of Jesus Christ. He is a changed man, he claims, and his friends standing with him add a

fervent "Amen!" They have reason to agree. They knew him before his conversion and they know him now. They give the glory to God for the miracle.

The would-be suicide stands captivated by the scene. He obviously wants to know more of this power. It might solve his problem, ease his conscience, and bring peace to his troubled mind. But it is too much for the Devil. He cannot stop to hear more. As he slinks into the shadows a minister of religion, who has been crossing his path all through the film, suddenly confronts him, and in the bodily contact a book falls at the feet of the evil one. He looks down and reads, in letters of gold, "Holy Bible." This is the end. The dice is too heavily loaded against him. He disappears mysteriously into the night, as he has done so often in the film, and the cause of Christianity is able to notch another victory.

That's the trouble these days. Satan isn't so obvious as he used to be. He's got to be subtle and use all the devices of modern cunning to claim us for his own. But his tactics are effective. He has too much sway in too many of us, and we, in turn, wearing no distinctive garb of identification, unwittingly become his agents in plain clothes, soon spreading his poison among apparent respectable good-living people, as we always considered ourselves to be.

Frightening, isn't it? No one wants to be the Devil's agent. No one need be, although we cannot deny his

existence. Martin Luther believed implicitly in the Devil. "I heard him walking above my cell," he said, "but as I knew it was the Devil I paid no attention and went to sleep." That takes some doing, doesn't it? But Satan is not all-powerful. The Prince of Darkness has always met his match in the Prince of Light. God's plan for the world's redemption included the wondrous possibility of frail and temptation-prone humanity to live victorious in the face of evil influences.

The Salvationists used to sing, perhaps more than they do now, a chorus most unpopular with Satan and his angels:

*Storm the forts of darkness,
Bring them down, bring them down!
Pull down the Devil's kingdom,
Where'er he holds dominion;
Storm the forts of darkness, bring them down!*

I have been trying to remember the title of that film. It has come to me: "Alias Nick Beal." It could be "Alias John Railton" or alias anyone else. But it doesn't have to be you. Those evil tendencies which are so contrary to your better self; those habits you are forming despite your good intentions and godly upbringings can be shattered. Through the power of Christ in your life, claimed by kneeling in true repentance and believing that the miracle can happen in you, victory can come. In fact, one can become a saint in plain clothes, which is a far worthier ambition!



FARMER'S PHILOSOPHY

"If you're down, look up," says Lawrence Easterbrook in one of his usual helpful and interesting newspaper articles. Speaking about moods of despondency that often attack farmers, he tells of a retreat which he frequents on such occasions.

"I am lucky," he says. "I have a river where I can go." Then he unfolds a recent experience when he sat on a tree trunk to meditate and was the better for it.

Despondency is not peculiar to the farmer, but a river with a tree-trunk seat specially placed for meditation may be. Yet something very like this is available to all who seek it.

"There is a river, the streams whereof shall make glad the City of God," says the Bible. You and I can visit that healing stream at any time, by faith. A quiet corner is expedient, perhaps, but not necessary. If there is no quiet corner where you live or work, there may be a church with an open door at hand. There in the stillness you can sit in a pew or kneel to pray, not only in the time of stress but in times of peace, too. And if there is neither quiet corner nor church then "lift up your heart" just where you are, for the river of God flows direct from the eternal throne right down into "Mean Street." It is worth trying.—Brigadier Sydney Hubbard, in *The War Cry*, London.

AWAY WITH COMPLACENCY!

CHRISTIANITY is not all preaching. It sometimes means listening, often requires meditation and always demands exemplary living. In other words, it is ever on the move; never still, never resting on its laurels. That is the ideal picture but, human nature being what it is, many who profess the name of Christ frequently fall short of that standard. They prefer to remain static. Modern civilization is an ally in this quest for contentment, comfortable complacency.

It is good, therefore, when someone with a voice seeks to arouse the Christian from his slumber. In last week's issue of "The War Cry" General Wilfred Kitching, in his charge to the soldiers of The Salvation Army, reminded them of their responsibilities: "The ministry of intercessory prayer, the ceaseless pleading for the salvation of others, the living of the unmistakably Christian life before the world in the most ordinary situations, and the bearing of a relevant witness in both word and deed to the power of Christ in this modern age."

"Away with complacency!" declared the Army's international leader. He is not alone in this clarion call. Spokesmen for other religious denominations have been saying it. This is not a rallying cry for Christians to live in the past. Twentieth-century needs demand a twentieth-century outlook and expression. But it is an appeal for men and women dedicated to winning the world for Christ to recapture the spirit of the past and to harness it to the most effective weapons of modern evangelism that can be produced. In speaking to the national assembly of the Wesleyan Service Guild, an affiliated denominational organization for working women, Mrs. Porter Brown, the General Secretary of the Methodist Woman's Division of the service, said that the Church must look for new ways to interpret the Christian message instead of "saying the same old thing in the same old way to the same old crowd". How true!

VITAL NEED

Missionary service is no longer confined to Africa's "dark continent" and India's "coral strand." There is enough heathenism, moral degradation and pagan superstition in Canada to keep the evangelist busy for a long time. (The large-scale looting that went on after the township of Maple was struck by a series of explosions is evidence of this.) The Board of Evangelism of the United Church of Canada is realizing the vital need of taking religion to people who no longer come to get it. Discovering in Toronto, for instance, that one resident in every ten has become an apartment dweller, some churches have rented apartments in large apartment buildings. Others have recruited tenants in the buildings to work as "missionaries from within". Salvationists, too, are meeting the challenge of the new trend by holding Sunday school classes in their apartments and inviting the children of neighbours.

Other denominations have decided to take the Gospel into the open air. Salvationists have been doing this in Canada for eighty years. Even the approach to this established form of evangelism may have to be re-examined in the light of present-day experiences. A letter arriving at the "War Cry" office a few days ago criticized unmercifully an Army meeting held outside a home on a recent Sunday morning. The writer avowed the songs were unwisely chosen and that the language used was archaic and meaningless. From the facts provided it is clear that his was fair comment. It is easy to become creatures of habit, to sing the same old hymns and to use well-worn clichés in seeking to present the Gospel as an alive, vital blue-print for today.

APPROACH TO YOUTH

The 1961 census revealed that a third of Canada's population is under fifteen years of age, and that half is unmarried. How can youth be omitted from any programme of evangelism? A Church of England report on youth chaplains calls for a new down-to-earth approach to the young. Published by the Church's Youth Council, of which Princess Margaret is president, it says: "The Church must be down to earth among millions of teenagers, loving and caring for them for their own sakes—as they are and where they are, whether they hear or whether they will not." But it warned that youth service does not just mean bigger and better youth clubs. While sporting events and social activities are excellent ways of attracting youth to the Christian fellowship, it is, and must remain, but the prelude to the real business of winning youth for Christ and leading them into an ever-deepening knowledge of spiritual things. This experience will automatically lead to worthy citizenship.

Away with complacency! Let the Church—in its broadest sense and irrespective of denomination—re-arm with all the weapons available to man in this comfortable yet conflicting age. Let the Christian witness be heard in clear, ringing, understandable language on the TV and the radio; in the apartment building and on the streets; outside the hospital and inside the prison. This is not a channel of service reserved for the "professional" in the "dog collar" or Salvation Army officers' uniform. It is the privilege and duty of every layman, whether he be Salvationist soldier or church member. It is a requirement of his calling.

TWENTY-TWO WORDS

NOW that emotion has given way to clear thinking and tempers have cooled, level-headed men and women are reviewing their first reaction to the U.S.A. Supreme Court's decision to outlaw the reading of a state-prescribed prayer in the New York public schools. The little supplication which children daily offer runs as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

Twenty-two words—"a divine beseeching in which innocence is matched with simplicity and adorned with humility," as one newspaper man has written. "If the ridiculous theme is pursued," he continues, "the Supreme Court will have to recommend the abolition of the dollar bill, for this carries four inflammatory words: 'In God We Trust.'"

But could it be that people are reading into this controversy more than is there? *The Christian Science Monitor* explains: "The decision does not prevent all prayers in public schools. It says a state does not have authority to lay down an official prayer for schools. The deci-

sion does not prejudice the matter of Bible reading in public schools, and it does not suggest that all reference must be deleted from public life in the United States."

Another spokesman says: "The wise men who framed the U.S. constitution were anxious to keep the religious passions of Europe from the New World. Thus, they made careful provision for separating church and state, and for protecting the minorities that might want to abide by their own faith—or have no faith at all—no matter what the state willed."

The legislation upon which the Supreme Court acted would appear, therefore, to have been introduced in the name of religious freedom. The objection seems to be merely to a state-inspired compulsory prayer. So long as the Christian religion is to retain its place in the spiritual and mental development of North America's rising manhood, believers need have no fear. The obvious answer to the ruling is, as President Kennedy put it, to induce parents to do more praying with their children at home and in church.

NO PRIVATE LIFE

THE tragic death of a beautiful film star still well on the right side of forty pinpoints again the lack of privacy afforded personalities constantly in the public gaze. "Why cannot we be left to live our private lives in peace and seclusion?" rebuked a husky hero of the silver screen when, with his wife, to whom he has been happily married for a number of years, he was mobbed by shrieking fans as he left an eating place.

Jonathan Routh, the practical joker of B.B.C.'s "Candid Camera," is tired of people refusing to take him seriously and wants to escape to the country to "write serious books and breed snails for restaurants." Richard Chamberlain—Dr. Kildare, of *Blair Hospital*—admits he walks in public with his head down, wearing old sweat shirts and jeans for fear he may be recognized.

A Toronto doctor does not attend church any more because people

would wait on the curb for him after the service to ask him about their shoulder pain, the little mole on Edgar's cheek, or the dry cough they have had for months. His wife reports: "The final straw came when, during the singing of a hymn, a woman moved next to my husband with her child and asked him to look in the girl's throat and decide if she should have her tonsils removed."

How selfish and thoughtless people can become! Each has a moral responsibility to grant these people freedom to enjoy their off-duty hours and to live their lives as they would wish.

When Marilyn Monroe was found dead in her Hollywood home the latest instalment in the "first authoritative intimate story" of her life was leaving the presses of a popular British weekly paper. Human lives are too precious to be paraded as in the days of public hangings.

MICE AND MEN

WHEN a mouse was killed in a British Broadcasting Corporation TV feature, a roar of protest went up. The mouse died after it was forced to swallow nicotine solution in a schools programme on smoking.

A spokesman of the Royal Society of the Prevention to Cruelty to Animals considered the experiment quite unnecessary and pointed out that a number of children are very sensitive. "I shouldn't have liked my children to see this," he added.

It is good that the western world can enjoy a society that tolerates that most expressive weapon—public opinion. Organizations formed to protect such interests undoubtedly carry out a good work. Is it wishful thinking to visualize the day

when spokesman will be just as loud in their condemnation of ruthless killing and sadistic scenes witnessed all too often in horror films—at the movies and on TV?

The WAR CRY

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FROM MY DESK

By the Editor - in - chief

SHARE MY MEMORIES

THE response to the account of the glimpse I had of William Booth when I was a small boy (which appeared in this space last week) made me realize that readers like sharing memories. Perhaps my impressions of the Founder's illustrious son, Bramwell, the Army's second world leader, would be interesting. It was while I was a cadet in the old Sherbourne Street Training College, and the General and his staff were billeted on the building (there was no Royal York in those days) that I saw him.

What a memorable congress that was! General Bramwell, with the rotund Commissioner John Lawley at his side, led wonderful meetings. While not the rugged and forceful speaker the Founder was, Bramwell had tremendous power in utterance. His delivery was not so impetuous as his father's, but he spoke with equal conviction and he had a wide, cultured vocabulary. His talks were unforgettable. What a "mighty procession to the mercy-seat" there was in the public gatherings, using the well-known phrase of Lawley's as he led the prayer meetings. How he probed into the inmost secrets of our souls! What condemnation he brought to those who were half-hearted!

We cadets occupied part of the gallery of Cooke's Church for the officers' councils, and, in the session when the leader appealed for missionaries, there were scores of volunteers at the mercy-seat. The officers were stirred as few of them had been stirred before, and I have a vivid picture of the cadets, in prostrate attitudes, praying in agony of soul, fully realizing the sacrifice that would be involved in going forward and offering for "anywhere in the world", as the leader put it. However, numbers made the decision, and that session was noted for its contribution to the mission-field.

General Bramwell was not always serious. He had a dry sense of humour, and many were the chuckles that went up from the assembled officers as he told—in his deliberate way—of some incident that had amused him. He could even tell a story against himself, like the one he related (he was speaking on the text, "Husbands, love your wives") when he spoke of telling his wife—Mrs. Florence Booth—how he loved her. "I believe you've mentioned that before," she replied in her characteristically practical way.

If I had space enough I could enlarge

this portrait of Bramwell Booth into life-sized proportions, but this is just a "thumbnail sketch". I could tell of the intimate sessions we cadets were privileged to have with him when, in the lecture hall, with the revered leader so close we could see to advantage the dark, piercing eyes, the scholarly features and the white hair and side-burns, he poured out his soul on those embryo officers, urging us to let God have

His way in wholehearted surrender to His will.

It was the last time I saw him. He returned to England soon afterwards, and in a few years was involved in the crisis

that accompanied the meeting of the first High Council. But his work lives on, and the Army of today is perhaps as much a monument to Bramwell as to his devout parents.



WELL SPOKEN!

● If I ever reach Heaven I expect to find three wonders there: first, to meet some I had not thought to see there; second, to miss some I had expected to see there; and, third, the greatest wonder of all, to find myself there.—John Newton

● A man may be outwardly successful all his life long, and die hollow and worthless as a puff-ball; or he may be externally defeated all his life and die in the royalty of a kingdom established within him.

H. W. Beecher

● The evolutionary point of view, which by and large has been adopted by our educational systems, is the deliberate supplanter of what could be called the Christian point of view.

The significance of this substitution in relation to the views and understanding of educators on be-

haviour is tremendous, and actually is out of all proportion to the true worth of this position in terms of constructive and righteous moral behaviour. One who accepts God as his creator is likely to accept the Lord Jesus Christ as his Saviour and Lord as well. This makes a profound difference in the behaviour of such a person, for a person who traces his origin from a simple cell to a highly complex but still only an advanced animal, ultimately, will live like one. As Dr. John Balyo, author of a recent pamphlet on the subject, says, "What we sow in our minds, we reap in our behaviour."

Ernest Zimmerman

● For once I'm in agreement with Dr. Billy Graham, the evangelist, when he says the predominant need of this decade is a sense of purpose in the young.

Rebels without a cause increase in number week by week. They don't know where to aim, let alone where to shoot.

In my youth there was one plain simple goal . . . money!

Get it—it's power. They can't push you around if you have money.

Other goals have since come and gone. Some young fellows eagerly pursue the buck even now. Some want politics, escapism, tranquility and the right to say, "don't bother me."

But, there is no powerful pull toward anything.

Graham says the predominant North American mood is emptiness.

He said it, and he's right.

Gordon Sinclair in "Liberty"

● The greatest danger from magazines filled with pornographic photos is that they stir up desires and feelings that are too strong for the teen-

ager to handle. The result is an enormous feeling of guilt, which, in turn, can set up severe inhibitions, making normal sexual activity in later life very difficult.

Maurice Kelly, a Toronto Social Worker.

● If a teenager had a problem in the sexual area it could be accentuated by this sort of material. For instance, if one is near the borderline of promiscuity, this could push him over. Such literature will have an unwholesome effect on a vulnerable portion of the population. These few could come out on the right side of the line if it weren't for pornography.—Dr. W. E. Boothroyd, Psychiatrist.

THE VISION

Oh grant me, Lord the vision—the vision clear and plain—

Of hands outstretched, appealing, of eyes alight with pain;
Oh, may I hear those voices, that yearning, helpless cry:
"Come over now and help us! Come quickly, lest we die!"

Oh, grant me, Lord, the vision, of waves of golden grain,
Of fields white unto harvest, of reapers called in vain;
The world is proud and heedless, engrossed in selfish ways,
But I am saved for service, for usefulness and praise.

Oh, grant me, Lord, the vision of seekers of the lost—
Men who will do and dare, Lord, regardless of the cost;
Saved from all petty thinking, from narrow earthly goals,
Men with a world-wide vision; that world-wide quest for souls.

Oh, grant me, Lord the vision, of chances on the wing,
Of dying souls around me, of life's swift hurrying;
And at my journey's ending, may there be no regrets
O'er wasted days and moments before my life's sun sets.—H.P.W.

At least one in twelve alcoholics gets cirrhosis of the liver. The disease is seven times as common in alcoholics as in non-alcoholics, according to an American medical society.—Alert

"I LED THREE LIVES"

MR. Herbert Philbrick, former FBI counterspy, will be a featured speaker at the annual National Sunday School Convention in Chicago on October 12th.

Mr. Philbrick is author of the best-selling book, *I Led Three Lives*, which was serialized in over 100 newspapers. A television series by the same title did much to popularize Mr. Philbrick's work. The documentary won a George Washington Honour Medal from Freedom Foundations, Inc. and received forty-seven other awards from churches, veterans, civic and governmental bodies. The series has been viewed in 137 cities, which includes almost every large American metropolis.

In his continuing job of exposing Communists, Philbrick is also kept on call by Congressional investigating committees and has appeared before the Senate Internal Security Committee and the Subversive Activities

Control Board appointed by the President.

The work of an FBI counterspy began for Mr. Philbrick in 1940, shortly after his marriage. Mr. Philbrick is now free to describe his fight against Communism. He tells how he rose gradually in the party, his training as an underground Communist, until he became a member of the "pro" group, the select and secret conspirators who determine the "tactics and strategy" of party policies. The existence of the powerful body was unknown until it was revealed by Philbrick at the trial in Foley Square.

Today Philbrick and his family live in relative freedom from the stresses and dangers of a man who has served as business man, "secret member" of the communist party, and FBI counterspy. The Philbrick family now resides in New Hampshire, where he owns a country store.

FIGHT BACK TO HEALTH

KENNETH COOK Expresses Gratitude To God In New Composition

CHURCH bells had pealed out their glad tidings of Resurrection joys; into a million homes the glorious Easter Hymn had been taken by radio; along hedge-flanked village ways and down silent cobbled town streets, now resting from the continuous day-time tramp of hurrying feet, Salvationist musicians had marched through the early-morning sunlight to proclaim: "He lives, He lives, I know that my Redeemer lives."

Yet this Easter Day of joy two years ago was to bring near-tragedy for a distinguished Salvationist music composer: at Bournemouth, sunshine resort on Britain's south coast, Kenneth Cook collapsed and was rushed to Atkinson Morley Hospital, Wimbledon, for an immediate and serious brain operation.

The intervening months have seen a sometimes desperate, yet ever-sustained effort by this skilled musician to regain the precious gift of health so that he might resume his duties as music master at Boscombe Secondary School, together with the varied activities associated with Sal-

vation Army bands and music and his work with the National Association of School Brass Bands, of which he is chairman.

Month after month, with another brief period in the local hospital, the fight has gone on; meanwhile, he has had to be content with attendance at Sunday morning meetings at Boscombe Corps, in striking contrast to the busy and strenuous life of service he had been so happy to give, including the years as bandmaster at the Regent Hall. At one time he despaired of ever again being able to write music: physical weakness had made co-ordination of his two hands on the piano keyboard next to impossible, and even to write legibly was difficult.

From the beginning, his recovery has been a continual miracle, and he has been conscious that the prayers of so many friends have played a major part in this gradual return to health.

He pays tribute to the retired woman Colonel who prayed daily outside the hospital where he was lying desperately ill; to the prayer-

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KENNETH COOK

circles meeting regularly at Margate, Regent Hall and at Birchington, where he was teaching at one time and where he formed a band of the children attached to Spurgeon's Homes; to the host of concerned Salvationist-musicians and others all over Britain.

When, as his strength returned, he decided to write another piece of music for Salvation Army bands—something that he had felt on several

occasions he would never again be able to do—he was asked by his mother, "What are you trying to write?"

"It must be 'Wonderful Healer,' mother," he replied, "for I owe everything to Him in granting this recovery."

It was one of the happiest moments of Kenneth Cook's life when he received word from his friend and erstwhile "Rink" deputy, Brigadier Charles Skinner, that this piece of music would be published in due course.

Incidentally, the visits from the bandsmen of Regent Hall, who formed a daily rota to ensure that one bandsman visited him every day whilst at Wimbledon, and later the visits from the Commanding Officer at Boscombe and several retired officers at the local hospital meant more to him than can be measured. Their practical sympathy and prayers worked wonders.

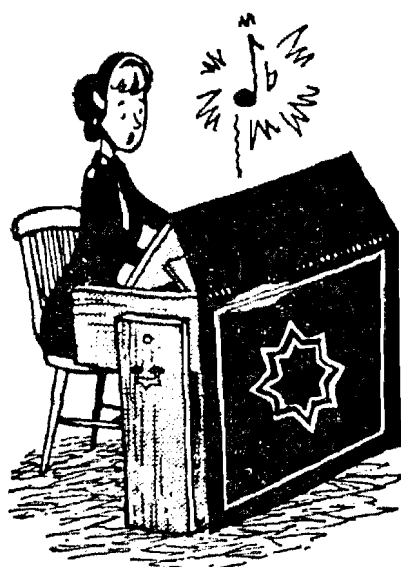
Undoubtedly, as Salvationist bandsmen play Brother Cook's meditation, they will continue to pray for him and rejoice at this evidence of God's healing power so wonderfully manifested.—*The Musician*.

BARRIE CALLING

Employment could be found at Barrie, Ont., for Salvationists desirous of moving to this area. Bandsmen preferred. Write, giving relevant facts, to: Major J. W. Gillespie, P. O. Box 424, Barrie, Ontario.

The Buffalo Kensington Corps is interested in securing uniformed Salvationists (retired officers or soldiers) to work on the Christmas effort from November 23rd to December 24th. Most of this work is inside stores. For further information write: Lieutenant William H. Pacey, 21 Westminster Avenue, Buffalo 15, N.Y., U.S.A.

NEW SONGS TO SING



BRIGADIER CHARLES SKINNER, Head of the International Music Editorial Department, comments on "The Musical Salvationist" for July, 1962

The Lord of Harvest Praise (words: Young People's Singing Company Leader Peter Cooke; music: Eric Ball.) It may be remembered that the writers of this song collaborated in the similar number for harvest-time last year. The music is of a strongly modal character and full of harmonic interest. It should be sung with vigour and, as indicated *con moto*, plenty of motion.

He died for thee (words: Fanny Crosby; music: Songster Leader Herbert Young). Similar settings by this composer are already well known and widely used. This should prove equally valuable for pressing home the message of this much-loved Gospel song.

The Source of Peace (words: Thomas Moore; music: Captain Ray Steadman-Allen). As indicated, this is suitable for use as a solo as well as for full brigade. The composer has captured the authentic flavour of the classical saraband and the style admirably suits the familiar words of Thomas Moore. An alternative ending is provided, choice depending upon the occasion and the capabilities of the performers.

Singing Soldiers (words and music: Lt.-Colonel Ernest Rance). This song for women's voices was specially written for use at the 1959 Songster Leaders' Councils festival at the Royal Albert Hall. As can be expected, therefore, the song is conceived on a larger scale than usual, but there are many groups who will be glad to add it to their repertoire. The composer is now living in retirement at Southsea, Hampshire.

This is Glory in my Soul (words: Colonel William Pearson; music: Songster Leader Alfred Crowhurst). These words were first published in 1891 to the tune, "Isle of Beauty," but Songster Leader Crowhurst, of Birmingham Citadel, thought them worthy of a new setting, which we here present. There is both melodic and harmonic interest and the sub-

ject of the song makes it suitable for a variety of occasions.

For you; for me (words: Will J. Brand; music: Brigadier Charles Skinner). Having a very limited range, this solo should prove acceptable to a large number of soloists; the high G in the last phrase is optional, an alternative B flat being provided. The message of the words is clear and direct, and it is felt that the song will be particularly suited to youth gatherings and similar occasions.

Love Unchanged (words: Brigadier Miriam Richards; music of verse: Songster Leader Stanley Piper; music of chorus: Songster Organist E. Buston). Well-known names appear in this three-way collaboration, and the resulting song should prove of real worth with its simple but forceful appeal. Songster Leader Piper, of Ealing, West London, has links with Spennymoor Citadel Corps, County Durham, to which Songster Organist Buston is attached.

Jesus' Pardon (words: Corps Sergeant-Major Ernest Cooper; music: Retired Bandmaster George Crane). A song of experience completes this issue, but the mood is reflective rather than jubilant, and it could well be featured in the salvation meeting. Both author and composer serve in the Twickenham, Corps, Middlesex.

WITH HIS SON-IN-LAW, the Divisional Commander, Lt.-Colonel John Nelson, holding the colours over him, the veteran Lt.-Colonel John Habbirk sings his own song, "I'm glad I'm a Salvation Soldier" during the visit of the International Staff Band to London, Ont. This was the beloved Colonel's last public appearance; he was promoted to Glory shortly afterwards.





THE HAPPY company of young people who attended the music camp of the Manitoba and North Western Ontario Division at Sandy Hook. In the centre of the group are the guest conductor, Bandmaster Jack Green, of Belleville, and the Divisional Young People's Secretary, Major Doris Fisher.



NIMBLE NOTES

"Gulliver" Shares Interesting Items With Salvationist Musicians

"Fugue with Chorale," and "Post Bellum Rhapsody." It will be remembered that the New York Staff Band participated in a Water Gate concert some weeks ago.

From Band Secretary Bram Price, of Winnipeg Citadel, I learn of the extensive summer tour of the International Peace Garden Music Camp Band. As I write, this group is concluding its series of concerts which took them to London, Amsterdam, Antwerp, Brussels, Paris and Exreux, as well as centres in North Dakota, Manitoba, Ontario, New York, Indiana and Minnesota.

The band is made up of seventy young musicians between the ages of fifteen and nineteen, chosen from the 320 Canadian and American students registered at the music camp this year. Bandmaster Fred Merrett, of Winnipeg Citadel, director of music at the Tec-Voc School in Winnipeg, is the assistant conductor and his son, Bandsman Fred Merrett, Jr., and

Bandsman David Moulton, one of the talented sons of Lt.-Colonel Arthur Moulton—both gifted soloists—are valued members of the group.

One of the treasured possessions of Bandmaster Eric Rapp, of Regent Hall, England, in years to come will be the telegram sent by Sir Winston Churchill from his hospital bed, expressing appreciation of the band's ministry the other Sunday morning. "I am most grateful to you all," was the message.

Writing from a deck chair on the beach at Bognor Regis, a delightful sandy holiday resort on England's south coast, Lt.-Commissioner William Wotton, Leader of the International Staff Band, gives me some interesting glimpses of a gathering attended by the staff bandsmen and their wives, former bandsmen and invited guests.

Highlights of the North American campaign were recaptured by the aid of colour transparencies, a bandsman's own film review and a Canadian TV film. The TV film, sent to the band through the courtesy of Brigadier William Ross, was the hour-long Sunday morning holiness meeting conducted at Montreal Citadel. It included moments of leadership by the Territorial Commander, Commissioner Wycliffe Booth, an address by Lt.-Commissioner Wotton, testimony by Captain Frank Fullerton, a vocal solo by Bandsman Lawrence Mallyon, and band singing and playing, prior to the concluding prayer meeting moments conducted by Brigadier Arnold Brown.

AUGUST BAND JOURNAL

CANADIAN WRITERS REPRESENTED

IN the August issue of the General Series Band Journal, a song arrangement, "Coming to the Cross," by the Territorial Music Secretary, Major Kenneth Rawlins, shares a page with a hymn tune arrangement, "On Christ, the Solid Rock, I Stand," by Colonel Bramwell Coles.

Bandmaster Michael Kenyon, a member of the International Music Editorial Department, comments: "Major Rawlins has provided a most effective song arrangement and the composition should readily find a place in any band's repertoire. There are three presentations of this verse-and-chorus tune, with a change of key for the second verse in order to accommodate the playing of the melody by the horns. Interesting scoring is evident throughout.

"Colonel Coles' hymn tune arrangement is another of the type of piece which has already proved suitable for both open-air and indoor meetings. It has the advantage of being both well known and easy to play."

Another contributor to this publication with a distinct Canadian flavour is Bandmaster Morley Calvert, of Montreal Citadel. Captain Leslie Condon suggests that one usually associates with the name of this composer the deep soulful meditation, but that the march, "Faith Victorious," reveals his ability to write stirring music of a different kind. The tune, "Never mind, go on!" is a feature.

Brigadier Charles Skinner points out that for the selection, "Songs by the Rhine," Major Dean Goffin has chosen three well-known melodies from the flood of songs that has come from Germany, providing a

number that will be found useful for a variety of occasions. All three songs are of a somewhat serious nature, hence the selection could be used in the devotional meeting, as well as being effective for programme use. The melodies included are: "That Fatal Lorely" (Give me a song); "The Mill Stream" ("I've found the Pearl of greatest price"), and "The Wild Rose" ("Jesus, keep me near the Cross"—Tune: "Healing Stream").

The remaining number in this interesting journal is the march, "Silver Star," featured by the I.S.B. on its tour and included on the record, "Golden Memories." The composer, Captain Ray Steadman-Allen, says:

"The Order of the Silver Star was devised by General Evangeline Booth when she was Commander of Army work in the United States of America. The order is conferred upon mothers who have given a son or daughter to the service of God and humanity as an officer in The Salvation Army. Membership of the order is a mark of the Army's recognition of its indebtedness to the mothers who have trained and, often at great sacrifice to themselves, have consecrated their children for the battle against sin and sorrow. The badge consists of a silver star on a blue enamelled shield.

"This march includes a song called 'Mothers of the Silver Star,' of which the words, by Lt.-Commissioner Arch R. Wiggins (R), were specially written for the first London gathering at which silver stars were presented. The music is by Bandmaster George Marshall and the song was published in *The Musical Salvationist* for April, 1937."

MANITOBA'S MUSIC CAMP

IN a happy atmosphere of questing youth for fun and competition, sixty-one eager musicians of the Manitoba and North Western Ontario Division spent a beneficial camp period at Sandy Hook. The leadership of Bandmaster Fred Merrett, of Winnipeg Citadel, as music director, was augmented by the practical efforts of the guest conductor, Bandmaster Jack Green, of Belleville, Ont. The vocalists were under the capable leadership of Captain Evelyn Hammond, of the Toronto Training College.

The nightly programmes exhibited good talent and enthusiasm. On the Sunday afternoon, before a capacity crowd, the following awards were presented:

Instrumental: "C" Band, Len Andrechuk; "B" Band, Bill Blackman; "A" Band, Bruce Taylor, Instrumental Solo: "C" Band, David Ivany; "B" Band, Pat Hill; "A" Band, Bruce Taylor.

Theory Grade 1: Larry Crawshaw; Grade 2: David Foley; Grade 3: Barbara Hustler; Grade 4: Bill Blackman, Harmony: Allison Mark. Vocal, Junior: Wendy Robson; Vocal Solo: Senior, Joan Cranston, Original Melody: David Barlow.

Senior Bible: Grace Hustler; Junior Bible: Susan Hill, Junior Conducting: Pat Hill; Senior Conducting: Keith McNeill. The Honour Award went to Linda Miller, of Weston.

THE QUEEN'S THANKS

DURING this year's visit of the Queen and the Duke of Edinburgh to Scotland, Bandmaster Alex Thain, of Edinburgh Gorgie, was again introduced to Her Majesty and Prince Philip as the organizer of the Holyrood Forecourt Service.

Each year since 1946, Bandmaster Thain has had this responsibility and has been introduced to the royal visitors. As the Edinburgh Corporation Entertainments Officer he undertakes certain responsibilities in connection with royal visits and for the community singing service, which is always requested by Her Majesty.

Telev viewers throughout the British Isles saw part of the sunset ceremony this year, and many Salvationists recognized Bandmaster Thain. For him his most cherished memories are of being introduced to the Queen as "a Salvation Army bandmaster" and of the moment when Her Majesty and the Duke walked quite unceremoniously into the palace forecourt, where Edinburgh Gorgie Band had been playing and, as though standing in an ordinary open-air meeting ring, they thanked the bandsmen for ministering to them.

MEMORY OF THE PAST



THESE ARE some of the sister comrades of London Citadel Corps, Ont., who took the places of bandsmen who served with the military during World War I. The Bandmaster was Captain (later Lt.-Colonel) Charles Webber, then attached to Divisional Headquarters.

THE MAGAZINE PAGE

SPITZBERGEN, land of snowy towering peaks, glacier-filled valleys, the speechless wonder of the Aurora Borealis in all its glory, and the all-surrounding utter, utter silence.

To anyone who has visited this land, the word silence does not adequately express the all-pervading absence of sound. To visitors from a world where noise increases with time, this characteristic of an Arctic summer transcends all the other memories.

The mirror-like waters of the fiords, and the majestic mountains rising on either side, seem to accentuate this silence. It is disturbed only occasionally by the "calving" of a glacier, or the dive of a black guillemot.

Most of the land is glacier-covered, the glaciers advancing towards the sea at the rate of three feet a day, cracking to form deep crevices, then finally plunging with a roar into the fiord. Another iceberg is born.

Owing to the influence of the Gulf Stream on the western coasts, some glaciers are receding. Those having a low-lying source recede, whilst those having their origin in the mountains increase in size owing to the continuous precipitation from snow inland.

The stratified glacier front looks like a massive cliff face, bluey-green in colour, and rising up to 300 feet.

Svalbard, the name of the group of islands including Spitzbergen, means "land of the cold coasts," a name given to the group by early explorers.

The islands, governed by Norway since 1925, are populated only on the west coast by Norwegians and Russians.

Ships taking supplies to the inhabitants find an easy passage during July, August, and September, but from October onwards the sea may freeze as far south as Iceland.

Dominating the scene everywhere are stately snow-covered mountains, visible in the clear air from fifty miles. No plants cling to the side of these peaks, nevertheless they are a scientist's paradise.

The many-hued stratas of gypsum, limestone, and sandstone have revealed evidence of a prehistoric tropical climate. Secing these mountains, broken by deep vertical ravines, raising their proud peaks against the midnight sun is indeed a splendid sight.

Some wild life is disappearing. It has been found necessary to protect reindeer and musk-ox, with the result that their numbers are increasing, but trappers still earn up to £2,000 a year hunting seal, bear, and the blue and white fox, for their valuable skins.

ABSENT-MINDEDNESS OF GENIUS

THE absent-mindedness of great thinkers is a well-known phenomenon. When Morse had completed his wonderful telegraphic system he confessed to a difficulty which appeared to him almost insurmountable. "As long as poles can be used," he said to a friend one day, "it is easy. But what must be done when we come to a bridge? We cannot use poles there, and the wire would break of its own weight without some support."

"Well," replied the friend, "why not fix the wires to the bridge?" Morse looked at him thoughtfully for a moment, and then exclaimed: "I never thought of that. It's the very thing."

This instance of mental concentration on one leading idea to the exclusion of all others is almost as remarkable as that told of Sir Isaac Newton, who cut a hole in his study door to allow his favourite cat to come and go freely, and then cut a smaller one for the use of her kitten.

Christian Endeavour World

The young ringed seal, said to be attracted by music or singing, is the most valuable of the seal family. Hunters of the last three centuries have reduced wild life by wholesale slaughter, so that whale and walrus are rarely seen now.

But the most beautiful and the most ferocious of all Spitzbergen animals is the King of the Arctic, the polar bear.

king is content to wait for the seal rising through his "breath-hole" in the ice.

Bearskins of good quality bring about £25 to the trapper, and there is always a large demand from zoos for cubs.

The trapper's life is a tough, solitary existence. Not only has he to contend with the animal he seeks, but also the terrible winter cold.

IN THE LAND of SILENCE



These half-ton lone wanderers are not hostile to humans unless attacked or very hungry. Indeed, they have been seen wandering round houses in Longyearbyen, searching for food.

But the bear is a crafty hunter, no risks can be taken; its long, sharp claws are to be feared. Trappers will tell you that it will cover its black nose with its white paw to prevent detection when creeping up on its prey.

The seal, whose only defence is escape to the water, is its main food source. Although the bear is a powerful swimmer, the seal can outwit him underwater, so the white

Temperatures may be eighty degrees below freezing-point.

Many trappers have lost their lives from injuries received in a winter's storm, but still men hear the "Call of the Arctic."

It is not the beauty of the landscape that draws them year after year to carry on their perilous livelihood—though that is reward enough.

It is the sense of limitless time, the absence of routine, and the desire in some men to accept the interminable challenge of Nature, to compete against its blizzards, its drifts, its crevices, and lastly their greatest enemy, the permeating cold.

THE GOLD STANDARD

MOST nations of the world were on the gold standard before World War I. Gold was the money that spoke all languages. Each nation cut its gold bars into different sizes and weights and called them by different names—the dollar, the pound, the franc, the lira, the mark, or some other unit in which prices and wages are customarily expressed and in which debts are usually contracted. The idea back of the gold standard was that governments bought and sold gold at a fixed price, which made any kind of money have a value equal to that of gold money.

Until the United States went off the gold standard in 1933, its paper money was backed by the government's promise to pay gold on demand. Since that time no currency has been redeemed in gold. Previously the government paid out a

kind of paper money, called gold certificates or "yellow backs." These have all been called in.

The supply of gold by the government was never large enough to cover all the paper money outstanding; but they knew that in normal times only a very small per cent of the paper money would be presented from month to month. So long as individuals felt that they could exchange their bills for gold, they usually didn't bother to present them. Most people preferred paper to gold money, anyway.

The United States was for many years on a double monetary standard—gold and silver. Then after 1873 it went on a single standard of gold. Even though it does not use gold coins any longer, gold is still the money standard, and the basis from which all values are computed.

WHERE THEY GOT THEIR NAMES

By Rev. Dr. E. Crossley Hunter

QUEBEC—The oldest province of Canada and its capital city founded by Champlain. The word "Quebec" is Indian in its origin, and means "where the river narrows." Here is the narrowest place in the whole course of the St. Lawrence. Most of the early French writers spelled the word Kebec. Champlain spelled it Quebecq.

REGINA—The capital city of Saskatchewan. It is the Latin word for "queen", and the name was suggested in 1882 by Princess Louise, the wife of the Governor-General, Lord Lorne. So many buffalo bones were spread around the original site that it was first known as "Bone-Pile."

ST. CATHARINES—Commonly called "the Garden City". It lies in the very heart of the lovely Niagara Peninsula, where flowers and fruit abound. It was named in 1809 in honour of Mrs. Catharine Hamilton, wife of the Hon. Robert Hamilton, after whom the neighbouring city of Hamilton is named. St. Catharines was first called "Shipman's Corners", since Paul Shipman was one of earliest residents. St. Paul Street in that city perpetuates his name.

ST. MARYS—This charming town took its name from the wife of Commissioner Thomas Mercer Jones, of the Canada Company. Picturesque Canada gives the origin of the name as follows: "Met together to christen 'The Falls' as the locality was named from the Thames rushing over a succession of rapids at this point, the wife of the Commissioner of the Canada Company, being present, suggested her own as a good name in default of a better, and at the same time offered ten pounds towards the construction of a much-needed schoolhouse. The suggestion was accepted, and so were the ten pounds. Mrs. Mary Jones was canonized on the spot, and from that day the place was known as St. Marys."

ST. THOMAS—This name commemorates Colonel Thomas Talbot who was a member of Lieutenant-Governor Simcoe's staff. He came to Upper Canada in 1803 with the title to a grant of five thousand acres secured through Simcoe's influence. Colonel Talbot became a famous colonizer, giving the settlers fifty acres of free land on the understanding that they perform certain settlement duties. Talbot and the Duke of Wellington had been school-boys together and through the Duke's influence the colonel's original grant was increased to over a half million acres. It is said that Colonel Talbot never broke his word to a settler. His body lies buried in a little churchyard at Port Talbot.

SASKATOON—One of the leading cities of Saskatchewan. The site was selected in 1882 by John N. Lake, of Toronto, who, acting for the Temperance Colonization Society of Toronto, bought from the Government one hundred thousand acres. Saskatoon was the name of a red berry found growing in great profusion in that district.

CLOSING TIME

IN 1869 a French scientist, Pierre Berchelot, stated, "Inside of 100 years of physical and chemical science, man will know what the atom is. It is my belief that when science reaches this stage, God will come down to earth with His big ring of keys and say to humanity, 'Gentlemen, it is closing time.'"

Of Interest To Women

THE IFS OF SKIM MILK POWDER

If you are counting pennies try skim milk powder, for, it's less expensive than most forms of milk. A one-pound package makes four quarts when reliquefied; other size packages contain three, five, eight, ten, twelve and twenty pounds. All brands of skim milk powder dissolve instantly in water. It is easy to use and mix as you need it.

If you are counting calories use skim milk powder. It has all the healthful food value of whole milk (except for the calories which you don't need when weight-watching) and the fat soluble vitamin A (which is present in fresh green and yellow vegetables—things you eat much of when reducing).

If you are taking a rustic holiday at a cottage or camp, or just "goin' a-roamin'," take your milk along in packaged powder form then there will be no problem about the lack of ice or refrigeration. Skim milk powder has only one storage requirement, it must be kept dry. Having a package of skim milk powder along with you, assures you of pasteurized fresh milk daily. You can always wrap your package in a

convenient pliofilm plastic bag.

If you have ever "run out of milk" it need never happen again. Place a package of skim milk powder on your pantry shelf along with other staples like flour, sugar and salt. Although it will keep for months, don't forget it—use it often in cooking and baking.

If you want to add food value to your meals save the stock from cooked vegetables and use to reliquefy skim milk powder for making cream sauces.

If you want to know more about skim milk powder and how to use it regardless of the brand, there's a spanking new, smartly illustrated, twenty-two-page booklet called "Skim Milk Powder" available free for the asking from Information Division, Canada Department of Agriculture, Ottawa. Between the covers of this book has gone two years of careful research and testing by the Consumer Section. The recipe section include soups, sauces, baked goods, main course dishes and desserts. The latter are especially adaptable to summer meals. Write for your free copy.

THE RIDDLE OF LIFE

By ALICE LYDALL,
Ottawa, Ont.



WHAT is it all about? What is all the rush and struggle for, anyway? Have you not frequently heard such questions posed—and of quite recent date? They come from weary, disillusioned people whose youthful dreams long unfulfilled have been lost in doubt, confusion and hopelessness.

There are women, for instance, who are ailing in body and weary and worn with constant care of home and family. They stand with aching backs for hours ironing shirts and dresses for which no one thinks it necessary to voice any appreciation, but are quick to make complaints. They constantly perform the thankless task of trying to suit everybody's taste and appetite and are deeply, though silently hurt, if, when the meal is over which has taken so much time and strength to prepare, chairs are thoughtlessly pushed back and everyone rushes off to follow his own pursuits. How sadly they view the collection of dirty dishes, and quite often the tea or fruit-stained tablecloth to be laundered.

For some there have been years when there has been no close companionship between husband and wife, no sharing of burdens or pleasures. The wage-earner has suffered his own frustration through the monotony of mechanical work which gives no creative pleasure, and the feeling of insecurity and dread of the future, hangs like a cloud over him. When he is at home the only one upon whom he can vent his accumulated irritation is his poor wife, who has suffered so many of her own. Is there any wonder that such a mother asks, "Is life worth living?"

But suppose that this dear soul felt there was a Presence, a sacred, all-loving, all powerful Presence, with whom she could hold real communion and from whom she could draw comfort and strength: someone to whom, from her misery and unhappiness, she could reach out with all the intensity of her soul and find release and succour, how wonderful life would become. To really matter, someone who really cares, to be loved. To be able to pour out the deep needs of her soul to a listening ear. What relief! Wonder of wonders, our loving heavenly Father urges all: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

I feel that I must quote here the words of that beautiful hymn written by John Oxenham:

*'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place
And come and dwell therein.*

*A little shrine of quietness,
All sacred to Thyself,
Where Thou shalt all my soul
possess,
And I can find myself.*

*A little place of mystic grace,
Of self and sin swept bare,
Where I can look into Thy face
And talk to Thee in prayer.*

He is to be found if you seek

Him. He is there, at your very side.

The vignette of human life presented above, though unexaggerated and quite common-place, is but a segment of the whole complex pattern of life which is interwoven with problems that man cannot solve by himself.

A man sat at his desk in a well-furnished office on the top floor of a city building. He was alone, having chosen to remain after all other personnel had left. This night he had a momentous decision to make. He had counted himself fortunate to have been given a position in this company where he received a salary far beyond any he had hitherto been given. This meant to him a better home, a more impressive car and better opportunities for his children. But he had soon become disturbed and his uneasiness had steadily grown as the weeks passed. There was nothing illegal in the management of the company, nothing that the letter of the law could challenge, yet there was underlying the whole a basic dishonesty. Advertising was grossly exaggerated, representations were misleading. In a proposed expansion a smaller competitor's business would be ruthlessly destroyed, his business premises secretly bought and taken from him.

Well, what about it? This was business. Who was he to fight against it? But he was the son of a man whose Christian integrity had been as firm as a rock, and he could not divert from that influence. There seemed something unclear about the legal dishonesty with which he was associated. He knew the rest of the staff would scoff at his misgivings. They would say that he was suffering from a guilt complex as the result of a too religious upbringing. Was there any truth in that? He did not now know whether he believed in God. But the influence of his father's integrity still persisted and he thought of his own young son. What image would that son have of him in years to come? In agony of heart he buried his head in his hands. "God help me," he cried. The upreath of his soul toward the invisible God denied the questioning of his mind, and in that moment he knew that God was real, and God was near. From the misty memories of childhood days, the lines of a poem sprang into vibrant life:

*But to every man there openeth
A high way and a low;
And every man decideth which way
His soul shall go.*

He opened the drawer, took out a sheet of paper, and wrote out the resignation that, whatever the cost, would commit him to God's way. He felt whole and clean once more and a strange, sweet peace took possession of him. With lifted shoulders, and light step, he walked out to meet with courage whatever the future might hold. He was sure now that God walked beside him. Without this knowledge, all the money in the world could not make life worth living.

This, then, is the answer to the despairing questions of life.

NEW FACE FOR OLD FAVOURITES

HAMBURGER COBBLER

- 2 cups sifted all-purpose flour
- 4 teaspoons baking powder
- 2 to 3 teaspoons salt
- 1/3 cup corn oil
- 3/4 cup milk
- 1 tablespoon butter
- 1 pound ground beef
- 1/4 cup all-purpose flour
- 2 cups tomato juice
- 1/4 teaspoon pepper
- 1/2 to 1 teaspoon sugar
- 1/4 cup finely-chopped onion
- 1/4 cup chopped green pepper
- 1 cup diced celery
- 1/2 cup grated Cheddar cheese

Sift 2 cups sifted flour, baking powder and 1 teaspoon salt together into a bowl. Combine corn oil and milk; pour all at once over flour mixture. Using a fork, mix ingredients to make a soft dough; knead 10 times.

Place dough between 2 squares waxed paper and roll or pat into a 7 x 11-inch rectangle.

Melt butter in a large skillet. Add ground beef to hot butter. Cook slowly, stirring frequently, until beef is brown all over; drain off excess fat. Stir in 1/4 cup flour, tomato juice, pepper, sugar and remaining 1 to 2 teaspoons salt.

Add onion, green pepper and celery and mix well. Bring contents of skillet to the boiling point, stirring all the time. Remove skillet from heat and turn hamburger mixture into a 7 x 11-inch rectangular baking dish. Remove waxed paper from biscuit dough; arrange dough on top of hamburger mixture.

Bake in preheated hot oven, 425 degrees F., for 25 minutes or until golden brown. Remove cobbler from oven and immediately sprinkle it with grated cheese. Serve at once. Makes 4 to 6 servings.

HAMBURGER SHORTCAKE ROLL

- 1 recipe biscuit dough
- 2 tablespoons butter
- 2 tablespoons finely-chopped onion
- 1 pound ground beef
- 1/4 cup catsup
- 1 tablespoon pickle relish
- 1/2 to 1 teaspoon salt
- 1/4 teaspoon pepper
- 1/2 to 1 teaspoon sugar
- 1 tablespoon chopped pimento

Make biscuit dough as for Hamburger Cobbler. However, when blending ingredients with a fork, do so only until mixture cleans sides of bowl. Then knead 10 times.

Place dough between 2 squares of waxed paper and roll or pat it out into a 12-inch square. Remove top sheet waxed paper.

Melt butter in a large skillet. Add onion to hot butter. Cook slowly over low heat, stirring frequently, until onion is transparent. Add ground beef and cook until brown.

Stir in catsup, pickle relish, salt, pepper, sugar and pimento. Remove skillet from heat and spread hamburger mixture over dough, leaving a 1 to 1 1/2-inch border of exposed dough. Roll up dough as you would a jelly roll. Place in greased 9 x 13-inch rectangular pan.



Bake in preheated hot oven, 425 degrees F., for 25 minutes or until golden brown. Cut into thick slices and serve at once with your favourite tomato or mushroom sauce. (Serve sauce hot.) Makes 4 to 6 servings.

HAMBURGER PIE

- 1 cup sifted all-purpose flour
- 2 teaspoons baking powder
- 1 1/4 teaspoons salt
- 3 tablespoons corn oil
- 1/3 cup milk
- 2 tablespoons butter
- 2 tablespoons finely-chopped onion
- 1 pound ground beef
- 1/4 cup catsup
- 1 tablespoon pickle relish
- 1/4 teaspoon pepper
- 3/4 cup thick tomato sauce

Sift the sifted flour, baking powder and 1/2 teaspoon salt together into a bowl. Combine corn oil and milk; pour all at once over flour mixture. Using a fork, mix ingredients to make a soft dough; knead 10 times.

Place dough between 2 squares waxed paper and roll or pat it into a 12-inch circle. Remove top sheet of waxed paper; then invert dough on to lightly-oiled 9-inch pie pan. Remove second sheet of waxed paper. Fit dough loosely into pan and fold edge under.

Melt butter in large skillet. Add onion to hot butter. Cook slowly over low heat, stirring frequently until onion is transparent. Add ground beef and cook until brown. Stir in catsup, pickle relish, pepper and remaining 1/4 teaspoon salt; mix thoroughly. Remove saucepan from heat and turn hamburger mixture into biscuit shell. Spread tomato sauce over top of mixture.

Bake in preheated oven, 425 degrees F., for 25 minutes. Remove pie from oven and, if you wish, garnish it with finely-chopped parsley. Cut in wedges and serve at once. Makes 4 to 6 servings.

Note: If you don't have a favorite recipe for tomato sauce, here's a quick one you might like to try. Simply add 1 tablespoon finely-chopped onion, 2 tablespoons chopped green pepper and 1/2 teaspoon sugar to 1 seven-and-one-half-ounce can tomato sauce; season with salt and pepper.



SWITZERLAND'S LEADER PROMOTED TO GLORY

LT.-Commissioner John Dent, Territorial Commander for Switzerland, was promoted to Glory while on his way to headquarters in Bern. An Australian by birth, the Commissioner first met the Army while serving with the Australian Imperial Forces during World War I. He was converted and became a Salvationist in South Africa. Returning to his homeland after demobilization, he became an active soldier at North Fitzroy, from which corps he entered the training college in 1921.

Serving as a corps officer in Australia and later in South Africa, he was appointed Territorial Scout Organizer for the Southern Australia Territory in 1929, this appointment being followed by service as a Divisional Young People's Secretary and Divisional Commander. Lt.-Commissioner Dent served next as Field Secretary for that territory, and as Chief Secretary, first in the Southern and then in the Eastern Australia Territories, and in 1956 was appointed to Indonesia as Territorial Commander.

Transferred to International Headquarters in 1959, he undertook special duties before becoming the Secretary to the Advisory Council to the General. Since January, 1961, the Commissioner had been Territorial Commander for Switzerland. Mrs. Dent was Lieutenant Noreen Franks at the time of their marriage in 1934.

MOTHERWELL REMEMBERS

MEN from steelworks downed their tools, shops closed their doors and the police, in cars and on foot, had great difficulty in controlling the traffic, eventually having to divert it, so great was the crowd wishing to pay tribute to Sister Mrs. Jane Smith, O.F., of Craigneuk, Scotland, as her funeral procession passed through the streets. A large number of nurses, released from the various hospitals where Sister Mrs. Smith had been a regular and welcome visitor over the years, joined Salvationists and friends in the march.

For her valiant Salvationism over many years, Sister Mrs. Smith was admitted to the Order of the Founder in 1960. She also received from the town council a silver salver and certificate in recognition of her service to the community and, from the British Sailors' Society, the silver cross. Completely dedicated to the task of helping others, her cheery presence will be greatly missed in the hospitals, streets and houses of the area, where she was "Mrs. God-bless-you."

The funeral service, conducted by the General Secretary, Lt.-Colonel Ernest Tucker, was described in a local newspaper as "Motherwell's most impressive funeral for many years." So many people attended that the service was relayed to crowds outside the hall. A message from the General was read.

ATTRACTING TEEN-AGERS

Captain William J. Lentink, a corps officer in the Netherlands, tells of some of the methods he adopted.

THE question which exercised my thoughts a great deal when I took command of my present corps was, "How to win youth for Christ today." The reason? I found that the greater part of the corps consisted of ageing comrades, fifty per cent being veterans. Of my soldiers' roll of sixty-eight names, difficult people made up a further twenty per cent and backsliders eight per cent, leaving we with a total fighting force of only twenty-two per cent. There were no teenagers at all.

My wife and I made it a matter of prayer. We believed God would reveal to us how we could regain lost ground. A corps guitar brigade taking part in our National Field Day gave us inspiration.

Returning to our corps with this inspiration, we commenced to contact teenagers in the streets to persuade them to join our youth movement.

We started with thirty young people and, after some months of intensive effort, we were able to give our first programme on the occasion when the Divisional Commander officially inaugurated our guitar brigade. A group photograph taken on this occasion was displayed in the shop window of a nearby music dealer.

After a few days the music dealer phoned. "Captain, you ought to know that a number of young people are showing a keen interest in your band photograph."

Taking advantage of this unique opportunity, at certain hours each day I was in the vicinity of the music shop contacting teenagers and inviting them to the guitar band practice.

The result was overwhelming. At present we have 175 learners, divided into five groups. Not only

have we taught them music, but we have helped them spiritually in public discussions and in private conversations. In the eighteen months we have been at the corps there have been thirty converts, ten of whom are now wearing uniform.

These young people were fetched from the streets. Now they help to attract others from the same surroundings. At five o'clock each Sunday we have an open children's meeting, beforehand going around the streets and, with the help of a loudspeaker, inviting the children to this meeting.

One incident stands out clearly in our memory. The loudspeaker was broken, so my wife asked a fifteen-year-old girl to borrow the town crier's bell and go out to fetch the children in. For just a moment we wondered if she would respond, but enterprise and faith were rewarded when she returned with a host of children who filled the hall to capacity.

We have found that the Army's principles apply, that the Army's ageless methods work for good in contemporary circumstances, and that the power of Christ is more than sufficient to meet the twentieth-century teenagers' needs.



FINNISH SOUL-WINNER

SERGEANT Ida Ijas is a Finnish Salvationist who lives twenty-four miles from her nearest corps and is too old and too poor to attend meetings, but every Sunday morning a crowd of children attends a company meeting in her cottage.

Some of the children have been saved, Sergeant Ijas reports, and some are now grown up and help her in the Bible class.

"I praise God who led me from Sortavala Corps into this wilderness to do young people's work, for the salvation of the young is precious to my heart," she says. "I once knelt and signed the bond of an outpost sergeant. This is a promise I will not break."

AN ARMY IN THEMSELVES

WHEN the members of the Slade family make their way together to the Salvation Army hall at Wombwell, Yorkshire, they represent a considerable Salvationist force in themselves. All but four-year-old Bramwell wear uniform—eight of them.

Brother Frederick Slade, the father, is the publications sergeant and, with his son, John, visits numerous public houses with Army periodicals every week.

QUEST AND CONQUEST

AT Ealing, England, the young people of the corps have formed a "quest and conquest brigade" in an endeavour to contact local teenagers. A social evening for non-Salvationist youth had an attendance of sixty, and a programme by the corps musical sections attracted a large crowd, including many who came from a nearby coffee bar raided by the young people. The programme was presided over by the National Young People's Secretary, Brigadier Ernest Denham, assisted by "Tubby," the gang leader.

WITH THE QUEEN

AMONG the invited guests when the Queen, accompanied by the Duke of Edinburgh, opened Plymouth's new civic buildings were Brigadier Ernest Anderson, in charge of the South-West Division of the British Territory, and Mrs. Anderson.

YOUTH ON THE MARCH

TO prove that modern youth, including Salvationist youth, is neither pampered or soft, eleven young people from Thorton Heath Corps, England, set out to walk overnight the forty-miles to Brighton.

After a typical Salvation Army Sunday (six meetings, including two in the open-air), they barely had time to change out of their uniforms before gathering at the starting point at nine o'clock. Eleven hours later the first group of walkers were within twenty miles of Brighton. Some were limping badly but scorned the idea of giving up. The final ten miles were agony; three of the girls were struggling with every step! "But," said the *Croydon Advertiser*, "they were giving the lie to the idea that modern youth can't take it."

GOOD PUBLICITY

LIEUTENANT Daniel Birks, of Havre, Montana, U.S.A., secured excellent local coverage for National Salvation Army Week on 200,000 milk cartons, one side showing the "Hands of Mercy" art work and "National Salvation Army Week." The advertising was obtained at no cost to the Army.

SCOTLAND'S LEADER INSTALLED

THE new Territorial Commander for Scotland, Lt.-Commissioner Albert Mingay, and Mrs. Mingay were publicly welcomed and installed in a meeting at Anderston, Glasgow, conducted by the British Commissioner, Commissioner Edgar Grinstead.

Later, when the new leaders were welcomed to the Mid-Scotland Division, they were received in the civic chambers by the Lord Provost of Dundee, the Rt. Hon. Maurice McManus, J.P., who extended a welcome on behalf of the city.

ROYAL GARDEN PARTY

AMONG the Salvationists who attended one of the royal garden parties at Buckingham Palace at the invitation of the Queen were the Chief of the Staff and Mrs. Commissioner Erik Wickberg, Commissioner and Mrs. Reginald Woods and Colonel and Mrs. Howard Swinfen.

HONOURED IN CALIFORNIA

AT THE Soroptimist Public Affairs dinner held in San Francisco, California, Mrs. Brigadier G. Wagner (right), Western Canada Soroptimist Governor, presents Mrs. B. D. De Groot to an audience of 1,500. Mrs. De Groot received the Soroptimist "Woman of Distinction" citation. She is president of the Harrow De Groot school for retarded children in Saskatchewan, and was named Canadian Mother of the Year in 1960.



THE COLOURFUL scenes at the British Columbia South Divisional Home League Camp held at Camp Sunrise.
RIGHT: THE DELEGATES dressed in costumes representing various overseas countries.

BELOW: THE OPENING of the "sale of work". Left to right: Mrs. Brigadier W. Hawkes, the Divisional Home League Secretary, Mrs. Brigadier L. Pindred, Mrs. J. Sumi, Mrs. Lt.-Colonel W. McHarg, of San Francisco, and Mrs. A. Iwasaki. The two Japanese women demonstrated Japanese flower arranging and explained customs and dress of the Far East.



INTERNATIONAL FLAVOUR AT CAMP SUNRISE

AN international theme lent colour and interest to the home league camps held in the British Columbia South Division, under the direction of the Divisional Home League Secretary, Mrs. Brigadier L. Pindred, and with Mrs. Lt.-Colonel W. McHarg, of San Francisco, as the guest speaker.

At beautiful Camp Sunrise ninety delegates and guests participated in the leaders' camp-conference, and from the welcome meeting, in which each group introduced itself in a unique manner, wearing the costumes of many lands, everyone entered whole-heartedly with an international spirit. The three days were planned to feature certain countries, and thus Japan, Hawaii and the Netherlands were featured—in beautiful decorations typical of each land, in songs, programme and costume.

A Japanese garden tea and sale of work was held on the second day. Home League Secretary Mrs. M. Ward was in charge, and North Vancouver delegates, dressed in Japanese kimonos, served tea. Many women from the neighbourhood attended, in response to written invitations, and over 200 dollars were raised toward camp improvement. Greatly enjoyed was the Oriental flower-arranging demonstration by two Japanese women, Mrs. J. Sumi and Mrs. A. Iwasaki. Discussion of Japanese national customs followed.

Romantic Isles

Hawaiian melodies, brightly designed mu-mu's, floral leis and "palm trees" were much in evidence on the third day, when the dining-room was transformed into a beautiful Hawaiian scene. Of course, pineapple juice (the gift of an interested firm) was on the menu several times! Mrs. Lt.-Colonel McHarg, having spent several years in the Hawaiian Islands, was able to give first-hand information about the people and their manner of living. The evening programme, under the leadership of Mrs. Major J. Sloan and the Mount Pleasant delegates, was entitled "Hawaii Calls", and showed ingenuity and talent. A twilight sing-song, before the open fire, mellowed all hearts in readiness for the vesper hour of devotions.

Six costumed "Netherlanders", singing in native tongue and under the direction of Mrs. Captain G. Allen, began "Dutch Day", and many lessons from this lovely land of flowers were learned as the events progressed.

Daily features were the morning devotions, conducted in the auditorium by Mrs. Major L. Hansen, Mrs. Major J. Garcia, Home League Secretary Mrs. L. Miller, and Mrs. Lt.-Colonel F. Merrett (R). Afternoon features included two international sessions, "Our Army Round the World", under the leadership of Mrs. Brigadier W. Hawkes, being the

first. The new Salvation Army film, "This Above All," was greatly enjoyed, and was followed by an Army quiz, which proved educational, and a glimpse into the Army's work in Jamaica by Brigadier Elizabeth Murdie, on homeland furlough.

On the final afternoon was shown the documentary film, "Through Gates of Splendour", the story of the five young missionaries who were murdered while trying to bring the Gospel to a savage tribe in Ecuador, and of their courageous wives who are successfully carrying on their husbands' ministry. Following this a "What's My Line?" panel, with Mrs. Captain E. Deering in charge, enlightened the delegates to many international organizations.

Mission-field Needs

The missionary hour was a real international challenge as, via tape-recordings and slides of African "Soldiers of Christ" cadets, the campers were brought face to face with urgent needs.

The final hour of each day was spent before a huge fire when, under the leadership of Mrs. Lt.-Colonel McHarg, all were gathered together at the vesper hour. Throughout the week God's Spirit was evident, and all events led to the final meeting, in which his blessing was outpoured in a wonderful way. Many consecrations were made.

Journeying to Camp Arrow-Trail, in the Kootenay Valley, Mrs. Brigadier Hawkes conducted a similar programme, with twenty-six home league delegates. The comrades gathered in the delightful setting of this small, but useful camp, where Lieutenant and Mrs. W. Moores, of Trail, operate a full summer schedule in the interests of the Kootenay young people.

During the home league camp Mrs. Hawkes was assisted by Captain I. Carey, Mrs. Lieutenant Moores and Mrs. Envoy Welch. Handicraft, instruction in home league procedure and devotional periods were thoroughly appreciated. The sale of work attracted a large number of visitors.

The final devotional meeting, which included the presentation, "Kindled Flame," was a blessed experience, when several definite decisions were made.

(Continued from column 2)

Christ meant simply nothing to me, He now means everything. He is an integral part of my life, as necessary to me as the food I eat, the air I breathe, and the clothes I wear.

I am now a Salvation Army soldier and allowed the much-prized privilege of carrying the corps colours. I shall be eternally indebted to The Salvation Army, through which I was led to the Lord Jesus, the Son of God.—T.R.

FAST AND LOOSE

A CHANGED-LIFE STORY

I RESPECTED nothing and revered no one. Even God, the Creator of all things, had no terrors for me. "Might is right" was my motto, and if anyone got hurt or suffered on my account, well, that was just too bad for them.

In 1917, when I was only eleven years of age, I was sent to an industrial school for stealing, truancy, and being beyond parental control. I remained there until my release in 1921.

Throughout the next twenty-odd years I graduated through Borstal and various prisons.

During World War II, while millions of people were fighting and dying for what they believed to be a righteous cause, I was waging a war of my own, a war against law and society. Robbery, blackmail, forgery and violence were all in the day's work for me. As a spare-time aside I went in for black-market deals in clothing coupons and food-stuffs. The little honest work I did undertake was done to put up a "front" to keep the police from taking too great an interest in me.

But I could not fool them for ever. Disaster finally overtook me in 1949. I was sentenced to ten years' preventive detention for robbery with violence—the culminating act in a life of crime which, for sheer downright evil, even the Devil himself could not have surpassed. I left the dock that December morning in 1949 cursing the judge, God and humanity in general.

Throughout the ensuing four years I lived in a world of my own, shunning even the company of my fellow prisoners. I had but one fixed thought: to seek revenge against the judge who had sentenced me and against the society which he represented.

But it was a case of my proposing and of God disposing. The Almighty had other plans. On the third Thursday in September, 1955,

at 9.30 a.m., I attended a prison meeting conducted by a Salvation Army officer. It was held in what was popularly known among prisoners as the "upper room."

I entered that upper room a spiritual and moral wreck, a piece of human flotsam, of no use to anyone, beyond all hope and, by human standards, past saving. I had no idea of the tremendous upheaval and miracle that was soon to happen to me.

For less than an hour after entering that upper room I left it with a sense of inner joy and a song in my heart. Gone were all the thoughts of revenge. For the first time since I was a child a peace flooded my whole being.

What had happened?

The answer is simple but strikingly profound.

It was a divine power, the power of the Lord Jesus Christ, which took hold of me. It must have been, for I was beyond all human aid. By the simple act of kneeling at the penitent-form, confessing myself to be a sinner, asking Christ's forgiveness, and accepting Him as a personal Friend, I became born again. Old things passed away and all things became new.

Since then, especially since my release from prison in June, 1959, Christ has proved a wonderful and faithful Saviour and Friend to me. Twice I have been turned out of home and on the last occasion I was thrust on the streets without a penny in my pocket, no job, no place to go to.

But for the power of the Lord Jesus Christ who strengthened me in my need, and the home run by Christians for the rehabilitation of ex-prisoners, I should have been forced through circumstances beyond my control to return to crime in order to live.

As opposed to the time when
(Continued in column 4)

THE little child who ran defiantly round the room in total disregard of the occasional injunction to be quiet was certainly not a plaint toddler; and though she expressed her immediate desires or dislikes forthrightly, no one could call her happy. "Something of a problem here," thought the interviewing officer as she watched her.

It was not difficult to see that the harassed and distracted mother, who was asking the Army to care for the child, was much beset by personal problems of an order all too familiar to a deserted wife, so that she had little sense of well-being and security herself from which to impart to the growing child that atmosphere of security so necessary to its normal development.

When, later, the little girl found herself in an Army home, with thirty or so other little ones and became part of the nursery family of half a dozen, it was a solemn little face that surveyed the others as they sat for meals at the low table provided, or prepared to go out of doors for a romp.

Like Sunshine

The change came gradually. A good-night kiss, a hug after she had fallen, a joke as she climbed the stairs, began to build a sense of security against a bleak world. It was a joy to see the first smiles breaking through like sunshine after rain. The sadness disappeared and in its place there grew a laughing, happy child whom anyone would be glad to know and welcome.

She was one of the great family of children being cared for in the children's homes run by The Salvation Army. They come from circumstances of distress, misery or actual danger, to the safe haven of loving arms and hearts of which there are many in the Women's Social Service work. These young people are building new memories to carry into later life—memories which will give their own children happier homes than



TRAINING THE YOUNGER GENERATION

A GLIMPSE INTO THE ARMY'S WORK AMONG CHILDREN

many of them have known themselves.

Some of the children who come under the Army's roof in Britain have been accepted from the local authority to whose care they have been committed under a suitable court order. In many lands various agencies ask the Army to provide shelter for children during an emergency of a temporary nature. Others are received from an anxious parent or guardian.

While the ideal is that a child should be brought up in an ordinary home as one of the family, there are many children whose rehabilitation, consequent upon some domestic crisis, requires a long period before they are socially fit to live with others. Firm discipline, coupled with devotion and affection, are needed. These the dedicated Salvation Army officer is prepared to give.

Firmness and Affection

Though facilities are dependent upon material resources and, therefore, vary from country to country, this combination of firmness and affection is typical of the many children's homes run by the Army in many lands.

The Salvation Army Children's Village at London, Ont., where a large group of children, divided into

several "families" in separate cottages under the personal care of several pairs of "house parents," probably provide the nearest approach to a normal home for children who have been found difficult to manage. They are given the best of care.

In Rolling Acres

The "orphanage" atmosphere is also largely eliminated at Lytton, California, where numerous buildings, set in hundreds of rolling acres, accommodate a large group of boys housed in cottages and some thirty girls who occupy the second floor of the main building. Some of the children attend the Army's own school in the grounds which also include a farm, a small hospital and nursing staff.

Hobbies and the care of animals are some of the means of keeping up to a hundred boys happy and out of mischief at the Baynes Memorial Youth Centre, at Pietermaritzburg, South Africa, where acres of grounds also allow plenty of room for games.

In Gothenburg, Sweden, a number of railway wagons have been placed at the Army's disposal by the state railways, and serve as a dormitory for homeless men.

DELIVERED FROM DRINK

JANE came to the Salvation Army welfare department out of need for housing and medical care and she thought that she could return to her old habits as soon as health was sufficiently restored. She had spent many years as an alcoholic, and her days had been so filled with liquor indulgence that she was scarcely aware of God.

Now, too ill to sleep in a bar or on a chair in someone's living room, she sought the refuge of The Salvation Army.

The woman officer recognized her material needs, and in the ministry of supplying these she was able to open the door to Jane's spiritual needs, presenting Christ as the answer to the crisis in her life. Realizing at last that God needed her co-operation, this wasted and undisciplined person sought a new way. More important than this, however, the desire to accept Christ as Saviour was born.

This woman is typical of hundreds who have come through the door of material needs to meet Christ.—E.G.

MOTHER AND BABY HELPED

A MEMBER of a hospital staff referred a mother in need to the Army's welfare department in Toronto. She had just been discharged from the institution following the birth of her baby. She was not strong and her husband had deserted her before she had entered hospital. The welfare workers immediately supplied her with food and also a layette for the baby. She expressed deep gratitude for the help given.

THROUGH "WAR CRY" BOOMER

MR. M. had a heart operation and was in hospital for several months. He is still convalescent and will be for some months. His special diet presented a problem and his wife was advised to approach the Army's welfare department for a diet supplement. A War Cry boomer on her rounds discovered the need and suggested that the woman contact the welfare department, whose officers were able to render the required assistance. The couple were most grateful.

MAKING YOUR WILL?

SINCE the year 1865 The Salvation Army has demonstrated its effectiveness in dealing with human problems, distress and maladjustments, through its varied and highly-organized network of character-building activities.

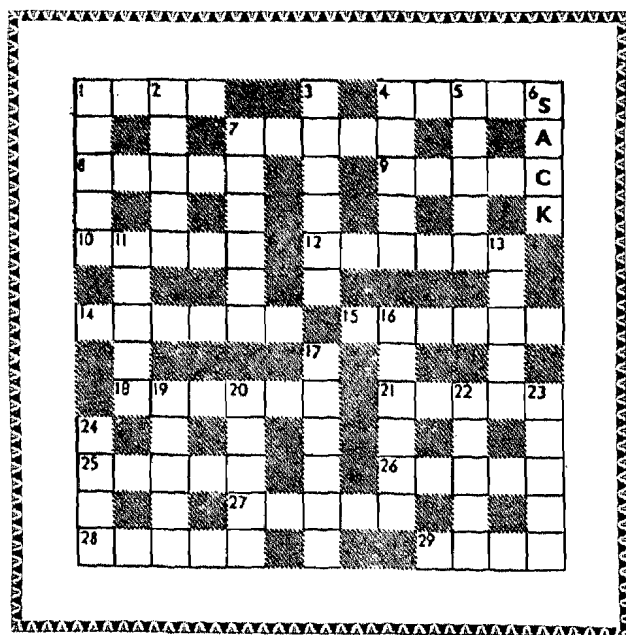
The Salvation Army is legally competent to accept bequests. Upon request, information or advice will be furnished by:

Commissioner W. Wycliffe Booth, Territorial Commander, 20 Albert Street, Toronto 1, Ontario, Canada.

Copies of the balance sheet may be obtained by sending a stamped, self-addressed envelope.

Scriptural Crossword Puzzle

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS
1. "They are all dumb dogs, they cannot —" 4. Jesus said that God had re-

ge Ten

vealed wonderful things to them
7. "Nabal did — his sheep"
8. The Psalmist said his soul should do this in the Lord
9. Son of Abraham and Sarah
10. "The Egyptians shall — to drink of the water"
12. Idols should be cast into the tops of such rocks
14. "The stone which the builders rejected is — the head of the corner"
15. Pharaoh was angry with the chief of the butlers and the chief of these
18. Some seed fell "on good ground, and — up"
21. Change exits and you'll live!
25. Jesus told of one who went out to sow seed
26. "— from anger, and for-sake wrath"
27. "I — not my power in the Gospel"
28. Certainly I'd try not to get soiled at work!
29. Jairus fell down at those of Jesus

DOWN
1. A city whose name reminds

one of speech
2. The Passover lamb was this with fire for eating
3. "Lord, now lettest Thou Thy servant — in peace"
4. "Behold, I — you good tidings of great joy"
5. It needs a bit to revolve!
6. The cup was found in that belonging to Benjamin
7. This beat vehemently against the house built on rock
11. The frogs should even go into these
13. The shield of faith shall quench all the fiery ones of the wicked
16. To fine or punish
17. A prophet who came from Jerusalem to Antioch
19. The Son of Man has this on earth to forgive sins
20. Job said the terrors of God set themselves in this against him
22. That of Caesar was on a penny
23. A thief was to be sold for committing this
24. "Many of them also which — curious arts brought their books"

ACROSS

1. Is. 56. 4. Luke 10. 7. 1 Sam. 25. 8. Ps. 34. 9. Gen. 21. 10. Ex. 7. 12. Is. 2. 14. Mark 12. 15. Gen. 40. 18 and 25. Luke 8. 26. Ps. 37. 27. 1 Cor. 9. 29. Luke 8.

DOWN

1. Gen. 11. 2. Ex. 12. 3. and 4. Luke 2. 6. Gen. 44. 7. Luke 6. 11. Ex. 8. 13. Eph. 6. 17. Acts 11. 19. Matt. 9. 20. Job 6. 22. Mark 12. 23. Ex. 22. 24. Acts 19.

SOLUTION TO LAST WEEK'S PUZZLE

ACROSS

1. LAWLESS 5. AMBER. 8. NITRE. 9. DRAGONS. 10. RED. 11. STERN. 12. LEATHER. 14. CASTLE. 16. DENOTE. 20. SUPPOSE. 23. BACKS. 25. SIR. 26. EXAMPLE. 27. APART. 28. NOTCH. 29. TREAD ON.

DOWN

1. LANDS. 2. WITNESS. 3. ETERNAL. 4. SADDLE. 5. AHAVA. 6. BROTH. 7. RESERVE. 13. TIN. 14. CISTERN. 15. TOP. 17. EM-BRACE. 18. ORCHARD. 19. RESENT. 21. PLANT. 22. ORPAH. 24. SATAN.

HOW MANY TIMES?

HOW many seeds of kindness sown—
As closes each new day—
To blossom in the path we tread
When once we pass this way?

How many times a little light
May trace some unknown way
To shine for those who burdens bear
Along life's weary way?

How many times a happy smile—
Like sunshine at mid-day—
Will clear the mists of loneliness
To show a brighter day?

How many times, to lend a hand,
Some gracious word to say;
Pour in some oil to heal a wound
When once we pass this way?

How many times we, too, have failed
To walk the narrow way;
A page "on file" for good or ill
Was written yesterday!

Martha E. Butler, Topsail, Nfld.

IN THE GARDEN

BY
ALICE
GILLARD,
Toronto



NO doubt you spent much time this summer in the garden. A garden is a restful place; there is no strife or struggle among the growing things, no fighting for place or power, no jealousy one of another—just a quiet fulfilling of their purpose in gentleness and beauty. The Master said: "Consider the lilies how they grow: they toil not . . . and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." (Luke 12:27).

Sometimes disappointment comes to the gardener—a stalk has been broken, perhaps a careless foot has stepped on a young plant and the beautiful flower has been snapped off. Or in the orchard a strong

gale has broken a branch off from a fruit tree, a branch that has been laden with blossom in the early spring, and had given promise of abundant fruit-bearing.

The secret of the beauty of the flowers and fruit is its contact with the plant on which it grows. Immediately that close contact is disturbed there is no life in the branch. That is the lesson Jesus taught His disciples, when He said: "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (John 15:5).

Unbroken Contact With Christ

A Christian can only bear the fruit of the Spirit while there is unbroken contact with Christ. The life is in the Vine and not in the branch. No amount of effort on our part can bring forth one of the fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," as Paul describes them, if our contact with the Vine is broken. It is ours not to strive, but to cling. It is a high and lofty ambition to aspire to show forth the beauty of the Rose of Sharon and the Lily of the Valley in our lives, but it can only be accomplished through a close connection with Christ.

As, in the garden, weeds sometimes choke the good seed and predatory insects, animals, and birds

rob the fruits and flowers of their perfection, so in the spiritual garden of our hearts, the Devil sends those things which would spoil the growth and fruit-bearing. If, however, we cling close and ever closer to Jesus, He will protect us from all hindrances and we shall bear fruit to His glory. This cannot be accomplished by trying to imitate Him, or struggling to be like Him; it is only when His life is in us, and His Spirit uses us we become fruit-bearing Christians.

Showers of Blessing

We know, of course, that there are many things necessary to help the growth of the fruit and the flowers in the garden. How things improve when there is an abundance of rain! God's promise to His obedient children is that they shall be as "a watered garden." He will supply the showers of grace and blessing that are necessary for our growth and development. A garden also needs some sunshine and some shade. We read in Psalm 84:11, "The Lord God is a Sun and Shield." All the needs of our souls are taken care of in God's love for us; but we must remember that the rain cannot keep life in—nor the sun restore and bring to fruition—the plant that is separated from the root or vine.

Let us, then, cling closer to Jesus, in order that we may bear fruit to His glory always.

THE CLEANSING STREAM

By MRS. LT.-COLONEL E. FITCH, Toronto

The blood of Jesus Christ His Son
cleanseth us from all sin.
(1 John 1:7)

NOT long ago I turned on my radio to a programme already in progress. A woman reporter, visiting a soap factory, was watching an immense tank into which was running a steady flow of liquid soap. As she stood there, the reporter mused on the potential power of this cleansing fluid.

Then her guide brought to her attention a hot air vent, playing on the stream of liquid soap from the opposite side of the tank and turning the liquid into powder; the same powder, packaged and labelled, we find on the grocer's shelves.

The reporter was taken to another room and shown another substance. This, she was told, was an ingredient added to the soap, so recently removed from the garments, to prevent its getting back in.

As I listened to the programme I thought of another cleansing and its source—the blood of Jesus Christ:

What can wash away my sin?
Nothing but the good of Jesus.

We all know trophies of God's redeeming grace—men and women who were once deeply stained by sin, but who can now say:

He makes me worthy through
His blood
To walk with Him in white.

PUT GOD FIRST

THE world-famous prima donna, Jenny Lind, was loved for her simple goodness and devoted piety. Toward the end of her life, as she lay seriously ill, she was heard to observe partly to herself and partly to her nurse: "I have always tried to put God first; even when I was a child I tried to do it."

Henry Drummond once said, "Above all things, do not touch Christianity unless you are willing to put the Kingdom first. I promise you a miserable existence if you seek it second."

AN INWARD CHANGE

THE Christian new birth is something all of us must experience if we would enter the Kingdom. God Himself performs the miracle when we turn to Him in penitence, receive His pardon and inherit His grace. It is an inward change. It is what God does within us. Pardon is what God does for us.

DAILY DEVOTIONS

For Family and Private Worship

SUNDAY—

1 Cor. 15:1-19. "HE WAS SEEN OF ME ALSO." Thinking people believe in the resurrection of Christ as an historical fact, established by proofs which cannot be disputed. But we may so believe and yet not know the power of the Risen Christ in our own hearts and lives. For this faith's personal vision of Jesus is needed. Let us not rest satisfied, then, until with Paul we can say, "He was seen of me also."

MONDAY—

1 Cor. 15: 20-34. "NOW IS CHRIST RISEN FROM THE DEAD." The Saviour's resurrection has robbed death of its terror, the grave of its victory:

Jesus lives! No longer now
Can thy terrors, death, appal us;
Jesus lives! By this we know
From the grave He will recall us.
Jesus lives, to Him the Throne
High o'er Heaven and earth is given,
We may go where He is gone,
Live and reign with Him in Heaven.

TUESDAY—

1 Cor. 15:35-45. "RAISED IN INCORRUPTION . . . GLORY . . . POWER" With this in view, we may well "hold every mortal joy with a loose hand" and fear not to enter the valley of the shadow of death. Of all who fall asleep in Jesus, we may confidently say:

Passed through death's doorway
from all earthly strife,
Into the glories of the Resurrection Life.

WEDNESDAY—

1 Cor. 15:46-58. "WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY." This is the joyful anticipation of every true follower of Jesus. In this life we often grieve over our weakness, imperfections and shortcomings, but "when we shall see Him, we shall be like Him."

Some day I shall be like Him,
Clothed in heavenly beauty,
When His face I see;
Some day I shall be like Him,
Hallelujah, this wonderful promise
God gives to me.

THURSDAY—

1 Cor. 16:1-24. "STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG." Strong, steadfast soldiers of Jesus were never more needed than now. Wanted are young

warriors of the Cross who, in face of the world's frown or its favour, can truthfully say, "None of these things move me." "Be thou prepared for the fight if thou wilt have the victory. If you desire to be crowned, fight manfully, endure patiently." (Thomas a' Kempis.)

FRIDAY—

Proverbs 16:7-10. "HE MAKETH EVEN HIS ENEMIES TO BE AT PEACE WITH HIM." The man "whose ways please the Lord" will love his enemies, pray for them, and, when possible, render them good for evil. At heart a peacemaker, he will welcome the least sign of a better feeling towards him on an enemy's part and, returning it with interest, help to bring about a speedy reconciliation. No wonder few remain long at enmity with such a man."

SATURDAY—

Proverbs 16:11-21. "PRIDE GOETH BEFORE DESTRUCTION." Beware of pride! It brought Satan from Heaven, and is one of the greatest sins in the sight of God. Even "a proud look" is hateful to Him and "the proud He knoweth afar off." All forms of pride are bad, but spiritual pride is the most dangerous of all. Begetting self-confidence, it leads to neglect of prayer and watchfulness, thus is almost sure to end in a fall.

COME AS YOU ARE

A YOUNG and talented church woman was brought into contact with a Swedish pastor, Dr. C. Malan, and in the course of their conversation the man of God broached the subject of religion and particularly that of her salvation. She was of a shy disposition and rather resented what she thought was an intrusion into her own personal affairs.

Later she apologized to the pastor for her behaviour and told him that she did not know Christ as her Saviour and she did not know how to come to Him. Dr. Malan replied in words she never forgot, "Come as you are." Years after the incident, Charlotte Elliott wrote the memorable hymn, "Just as I am without one plea," which has since helped thousands to come to God.

JESUS SAID, "COME UNTO ME"

"Him that cometh to Me I will in no wise cast out."—John 6:37.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."—John 3:16,17.

Official Gazette

PROMOTION—
To be Captain:
Lieutenant Kenneth Oates

W. W. Weyliff Booth

Territorial Commander

Coming Events

Commissioner and Mrs. W. Booth

Old Orchard, Maine: Sat-Sun Aug 25-26
Halifax: Sat Sept 8 (Men's Social Service Centre opening)
Halifax Citadel: Sun Sept 9

Mrs. Commissioner W. Booth

Yorkville: Thur Sept 13

Colonel and Mrs. H. Wallace

Toronto: Men's Social Service Centre, Sun Aug 26 (morning)
Toronto: (House of Concord), Sun Aug 26 (evening)
Glenhuron: Thur Aug 30
Winnipeg: Fri Sept 7
Regina: Tue Sept 11
Chicago: (Congress), Sat-Mon Sept 8-11
Calgary: Thur Sept 13
Vancouver: Fri Sept 14
Edmonton: Fri Sept 14
Port Alberni: Sat Sept 15; Sun Sept 16 (morning)
Vancouver Temple: Sun Sept 16 (evening)
Chilliwack: Mon Sept 17

Colonel E. Waterston: Ottawa, Thur Sept 13 (Men's Social Service Centre stone-laying)

Colonel R. Watt: Toronto Harbour Light: Sun Sept 9

Lt.-Colonel C. Eacott: Kingston: Sat-Sun Aug 25-26

Lt.-Colonel L. Evenden: Ottawa: Thur Sept 13 (Men's Social Service stone-laying)

Lt.-Colonel C. Hiltz: Toronto Harbour Light: Sun Aug 26

Lt.-Colonel F. Moulton: Willowdale: Sun Sept 9; St. Catharines: Sun Sept 23

Lt.-Colonel O. Welbourn: Toronto Harbour Light: Sun Sept 16

Brigadier A. Brown: London Citadel, Sat-Sun Sept 22-23

Brigadier A. Simester: Kingston: Sat-Sun Aug 25-26; Belleville: Mon Aug 27

LITTLE GIANTS

By LEO BENNETT

A SCIENTIST once conducted an interesting experiment in his laboratory. From the ceiling he suspended an iron ball weighing a ton, attaching it to a cable strong enough to sustain its weight. Beside the huge iron ball he hung a small sphere made of cork, attached to a thread fastened to the ceiling. An electrical mechanism kept the little cork ball swinging slowly, pendulum-like, against the iron weight. At length, after days of unceasing swinging back and forth on the part of the cork, the iron ball weighing a ton began to swing very gently to and fro in harmony with the little cork ball. Gradually its motion increased until it was prescribing a wide arc, all because a tiny cork ball had kept persistently knocking against its massive side, day in and day out.

A carpenter once dropped a hammer down into the framework of a ship on which he was making some repairs. It was such a little thing that he decided to leave it where it had fallen rather than tear into the wall to retrieve it. Years later the ship sprang a leak, and workers discovered the little hammer at the seat of the trouble: the motion of the ship in the water had produced between the hammer and metal hull of the vessel a friction which eventually had worn through the ship's wall.

Insignificant as they may appear, the little things we do and the words we speak may become giants.

IN THE WILDERNESS

A PAGE FROM REAL LIFE

WHENEVER I read about the children of Israel journeying for forty years in the wilderness, I think of the seventeen-and-a-half years that I spent "in the wilderness."

At the age of fifteen I left school and joined the boy service of the army. That, I fondly imagined, would mean a really thrilling life for me. But after only six months I was medically discharged.

A succession of various jobs on different farms followed, but I could not settle, so I decided to run away from home.

I took to the roads, walking and thumbing lifts until finally I reached Warrington, Lancashire. I got a job there and settled down in one of the lodging-houses, paying rent and feeding myself.

Not surprisingly, my life soon consisted of drinking, gambling, and a number of other evils that presented themselves. I was determined to enjoy myself and I really believed that by such indulgences I would.

But one evening, in July, 1955, I saw a ring of young men and women standing at the market hall steps. Merely out of curiosity, I stopped and listened. A young man was declaring that he was a fully-committed Christian and was explaining the Gospel message.

I was greatly challenged in my

own heart, for it was the very first time I had heard that Jesus Christ loved me. A deep sense of personal sin and guilt came upon me.

Words cannot easily express what happens when a man commits himself to God, but the experience was real enough with me and I joined in fellowship with this group of God's people.

About two years later I was led to join The Salvation Army through coming to know one of its officers, Captain John Travers, who is now serving in Ceylon. I saw service in the men's social work centre at Rochdale and also joined comrades at Dalbeattie before arriving at at Dumfries, where I met a wonderful Salvationist who eventually became my wife.

As I reflect on my happiness and position today, and contrast it with that of those early days "in the wilderness," a great throb of gratitude to God for His goodness to me beats in my heart. How foolish I was to imagine that the so-called pleasures of this world could satisfy me!

I delight in sharing in the work and witness of the Army, wanting always to do my part in fulfilling Christ's command: "Go ye into all the world and preach the Gospel."

Bill Nimmo, Colour Sergeant, Dumfries.

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

BROOK, James Harry. Age 44. Prominent nose. Has worked as waiter in taverns, also painting and salesman. Believed to be in Toronto. Required in connection with property matter. Relative inquiring. 17-638

CAMPBELL, Sharon Rose, née Jackson. Age 19, 5'2", 105 lbs, dark hair. Separated from husband Jerry. Has lived in Lindsay, Ont. Last heard from Feb 1952 from Mudoc, Ont. Mother very anxious. 17-697

DIMPSEY, John Henry. Born in London, England on Jan 6/1915. Missing from home in London, England since Oct 1950. Has been 17 years in British Army. Has experience in cooking. Thought to be a prison officer in Canada. Relative inquiring. 17-619

EGLIN, Georg. Born March 23/1919 in Krottingen, Lithuania. Last known address Rolphoton, Ont. Relative in USSR inquiring. 17-642

FAWCETT, David. Age about 18. Born at Owen Sound, Ont. Son of J. J. and Beatrice Fawcett. Lived on farm in Owen Sound district. Relative inquiring. 17-621

FYFFE, David. Born in Montreal in 1913. Son of David and Jessie Fyffe, née Simpson. Learned printing trade, may be compositor. Required in connection with an estate. 17-578

HALL, Thomas. Born April 5/1900 at Shiny Row, County Durham, England. Mother's maiden name Dawson. Has been embalmer. Tattooed on arm (entwined hearts, "True love, Emily"). Came to Canada 27 years ago. Last heard of 10 years ago in Toronto. Daughter inquiring. 17-626

HARMSSEN, Jantje (maiden name) Born Aug 1/1923. Came to Canada from Holland in 1945. Name by first marriage

TRAVELLING?

Ocean passages arranged to all parts of the world.

Passports secured (Canadian or British)

Foreign Railway Tickets procured
Accident and Baggage Insurance
Underwritten by The Salvation
Army Immigration and Travel
Agency: 20 Albert Street, Toronto,
EM 2-1071; 1620 Notre Dame Street
West, Montreal, P.Q., WE 5-7425
2495 East 7th Avenue, Vancouver,
B.C., HA. 5328 L.

Azevedo. Divorced. Married again but name not known. Father died, mother wishes to contact. 17-652

KINOS, Mr. Pentti Juhani. Born Oct 16/1927 in Finland. Came to Canada about 1955. Last heard from in 1961 in Sudbury, Ont. Said to have moved to Vancouver. Mother anxious. 17-630

LEGER, Joseph Marcel Etienne (nick-name Kenneth) Born Feb 16/1929 at Bearn, Quebec. 5'5", small build. Carpenter. Left home at Stratford, Ont. on April 9/1962. Wife and family anxious. 17-657

LUTZ, Reinhold. Born 1927. Ukrainian. Came to Canada Sept 14/1954 on "Castel Felice", with Mrs. Rose Huhn, née Lutz. Relative in USSR inquiring. 17-595

MARVIN, Edith Vera (Mrs. Don Nicol) Born June 11/1921 in Alberta. Has been chambermaid in hotel. Last heard from in 1954 from Toronto. Relatives anxious. 17-649

NIKUNEN, Ahti Albert. Born June 13/1915 in Finland. Seaman. Last heard from Aug 1953 in Montreal. Sister inquiring. 17-629

SHIPLEY, Leonard C. Age about 42. Has been in Colonel Mewburn Hospital, Edmonton, Alta. with nervous breakdown. Wife in England very anxious. 17-537

SOUTHERE, Marcel. Born June 4/1936 at Val D'Or, Quebec. French. Slightly lame. Usually works in hotels. Has lived in North Bay. May be in Toronto or Hamilton, Ont. Foster-mother inquiring. 17-637

TRONOWICZ, Mr. Sigismundo (Sigi). Born in Granada, Spain May 19/1929. 6'9", 145 lbs., light blue eyes, blonde hair. Has been employed at King Edward Hotel, Toronto. Mother anxious for news. 17-635

WARRELOW, William. Born July 5/1938 or 39 in Staffordshire, England. Came to Canada from Overton-on-Dee, Denbigh, England. Mother now lives at Marchington, Uttoxeter, England. Last heard from in 1956 from Pickering, Ont., also been in Mount Elgin, Ont. Brother in Hong Kong inquiring. 17-639

RALLY DAY SUPPLIES

THESE SUPPLIES ARE AVAILABLE NOW—ORDER EARLY AND AVOID DISAPPOINTMENT

Promotion Certificates	each	\$.07
Promotion Day Cards	doz. .35	Per C. 2.30
Rally Day Post Cards—variety	doz. .35	100 2.30
Rally Day Tags	doz. .35	100 2.30
Welcome Buttons	doz. .45	100 3.70
Welcome Button with ribbon	each	.07
Programme Folders—Jesus with children around him	100	2.10
Absentee and Invitation Cards	doz. .35	100 2.30
Rally Day Programme Book (#11 Standard)	each	.40

Some corps and church Sunday schools send a special invitation to each home for Rally Day, promising a little gift to each attending Sunday school that day.

12" Rulers with Scripture Text	doz. .45	100 3.70
6" Plastic Rulers—variety of colours	doz. .77	each .07
Pencils with Scripture Text	each .06	doz. .70
Pencils with Scripture Text and Welcome	each .06	doz. .70
Pencils with Scripture Text and "Happy Birthday"	each .06	doz. .70

Pencils with Scripture Text and Rally Day
Bookmarks—Favourite Bible Readings, Books of the Bible, the Beatitudes, Twenty-third Psalm, Lord's Prayer, the Ten Commandments

Bookmarks—laminated	doz.	.25
Bookmarks	each	.35
Bookmarks—silk	each	.03
Folderama—Books of the Bible, the Shepherd's Psalm, Life of Christ, The Beatitudes	each	.10

Mottoes	each	.11
Mottoes	each	.05
Mottoes	each	.06
Mottoes	each	.08
Mottoes	each	.12
Mottoes	each	.15
Mottoes	each	.20

Booklets—Word of Jesus, Favourite Psalm, Twelve Disciples, Ten Commandments, Parables of Jesus, Favourite Bible verses, Miracles of Jesus

Office hours during August—Monday to Friday—8:30 a.m. to 4:15 p.m. Saturday, 9:00 a.m. to 12 Noon.

PRICES SUBJECT TO CHANGE WITHOUT NOTICE. WHEN DELIVERY IS MADE IN ONTARIO OF ORDERS FOR WHICH REMITTANCE WAS SENT WITH ORDER PLEASE INCLUDE 3% FOR PROVINCIAL TAX.

When sending remittance with order PLEASE include sufficient for postage and packing unless order is \$15.00 or over.

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

THE CHIEF SECRETARY

NEWSY ITEMS FROM

ACROSS THE TERRITORY

GATHERED BY COLONEL H. G. WALLACE

THIS WEEK'S COMMENT.—"We can master our inadequacy by becoming adequate in God. We are not able, but enabled. 'In Him who strengthens me, I am able for anything' (Phil. 4:13—Moffatt)."

THE FELLOWSHIP CORPS.—I wonder whether my readers have heard of this corps? It has no fixed location, it has no hall of its own, it holds no regular meetings, and yet there are 186 names on the soldiers' roll. This corps operates from Michael's Harbour, Newfoundland, to Harrison Hot Springs, British Columbia, and many places in between, including Goose Bay, Labrador, and Lake St. Therese, in Northern Ontario. The members are linked by correspondence. Mrs. Commissioner Booth, who oversees this splendid work, is always happy to hear from these comrades who live many miles from the nearest corps and have no means of transportation. They are most appreciative of the interest shown in them. I should be glad to hear of any other "shut-away" comrades who would like to join the Fellowship Corps.

THE ARMY SPIRIT.—I have heard that a number of eager and happy Salvationist youth in Winnipeg, who are anticipating Salvation Army officership, have been uniting with the Harbour Light comrades in that city in conducting Skid Row open-air meetings every Saturday evening throughout the summer months. This was done on their own initiative, and is certainly an expression of the good old "Army spirit".

RETURNED FROM GERMANY.—It was grand to meet Major and Mrs. Cecil Bonar and their two children on their return from Germany, where the Major and his wife have been serving in the interests of our Canadian forces for over three years. Major Bonar has been situated at Soest, as the senior supervisor, Canadian War Services, and has now been appointed superintendent of the Men's Social Service Centre in Saskatoon.

DID YOU KNOW—that an interesting feature of the League of Mercy work at Hamilton, Ontario, is the Sunday school which has been conducted for a number of years in the General Hospital in that city? Every Sunday morning Sister Mrs. W. Hoskin and her daughter conduct this young people's Meeting. What a commendable ministry that is!

CANADIANS GO ABROAD.—Cadet-Lieutenant Ruth Adam recently sailed for England, where she is to undertake further nursing training at the Mothers' Hospital, Clapton.

Captain Hendrika Schipper will be sailing this month for South Africa, via Holland and England, to take up an appointment at the Durban Mothers' Hospital, where she will extend her nursing experience.

AN INTERESTING OBSERVATION.—One of my readers writes me from Seal Cove, White Bay, in the Central Newfoundland Division, recalling how wonderfully God has blessed this corps since Lieutenant (now Major) Garfield Hickman opened it twenty-three years ago—on August 20th, 1939. Apart from progress made over the years, it is reported that not one soldier of the corps has died, or been buried in the Salvation Army cemetery at Seal Cove. Truly, God has been good!

A WARM WELCOME AWAITS.—Colonel and Mrs. Charles Sowton as they arrive this week to make their home in Canada following their retirement from active service.

COMMENTS

The Colonel's last appointment was Under Secretary for the Far East at International Headquarters. The Colonel with his wife will be settling in Vancouver. Our comrades will be warmly welcomed by Canadian comrades throughout the territory, but especially by those officers with whom they served in China for so many years.

CANADIAN COMRADES—who remember Brigadier and Mrs. A. Church, and their recent transfer to the East African Territory, will be glad to learn that they have been promoted to the rank of Lt.-Colonel. Their address is Box 48, Tororo, Uganda, and they are in charge of the Uganda-Elgon



Division. The Colonel's last appointment in Canada was business manager of the Niagara Falls Eventide Home. The Churches have served some thirty years in various parts of Africa.

THIS WEEK'S PRAYER.—"O God, I thank Thee that in Thee I can be made able for anything. So, perfect my faith in Thee so that I will be made adequate for anything. Amen."

"TRY HIS WORKS TO DO"

By MRS. MAJOR LILIAN WATKINS (R), Toronto

ON a recent Sunday morning, a soloist at our corps commenced to sing Mrs. C. F. Alexander's immortal hymn, "There is a green hill far away."

I immediately lost sight of the singer on the platform and of the familiar outlines of our lovely citadel, and felt myself transferred in mind to the side of a grassy mountain far away in India.

It was a Sunday afternoon, I remember, and the usual Salvation Army open-air meeting was in progress. This hill station was a garrison town where many British service men were stationed at that

time, and the interest was considerable whenever there was an open-air gathering being held.

Suddenly I heard the voice of the Indian sergeant-major of the corps calling on me to testify. Almost involuntarily I stepped forward, but was rather astonished to hear myself repeating the words of the hymn I have just referred to. Seeing I had started to quote it, I thought I had better continue and I repeated the verses to the end:

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven
Saved by His precious Blood.

There was no other good enough
To pay the price of sin
He, only, could unlock the gate
Of Heaven, and let us in.

While I was speaking the words of the hymn, I noticed a young British serviceman suddenly turn and lean his head against the magnificent tree which shaded the spot from the grueling heat of the Indian sun, and I saw, too, that his shoulders were shaking with sobs.

A few minutes later he came 'round to where I was standing and, with tear-filled eyes, said to me: "Oh, why did you have to repeat the words of that hymn? My mother sang it to us so often when we were children. Why had you to say them? You broke my heart! You broke my heart!"

The comrades, both national and from other countries, gathered around the still-weeping young man, and joined in prayer on his behalf, and it was not very long before his face, formerly showing such deep concern about his "broken heart," shone with the peace which only

God is able to grant as a reward for faith in the atoning work of our Redeemer.

All this passed through my mind as the soloist at Wychwood sang on, and I found myself almost joining in the last verse:

O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood
And try His works to do.

"His works to do!" Oh, Lord, be gracious unto us and grant to us the power Thy "Works to do!"

NEWS AND NOTES

Mrs. Major William Janaway, of Memphis, Tennessee, U.S.A., wishes to express thanks to the many Canadians friends who sent messages and assurances of prayers following her husband's admission to hospital. Prayers are still needed on the Major's behalf.

Births: Lieutenant and Mrs. William Hansen, of Flin Flon, Man., a son, Timothy Lawrence, on July 16th; to Captain and Mrs. Joseph Ratcliffe, of Grand Prairie, Alta., a daughter on July 30th; Lieutenant and Mrs. Ian Carmichael, of Vernon, B.C., a son on August 2nd.

"THIS IS MY STORY"

Radio Station CKCW, Moncton, New Brunswick, now carries the "This is my story" programme at 8.30 a.m. on Sundays.

"PLAIN TALK"

THE speaker in CBL's "Plain Talk" series of broadcasts for each morning of the week beginning Monday, August 27th, will be Brigadier Wyvel Crozier, the Assistant Printing and Publishing Secretary at Territorial Headquarters.

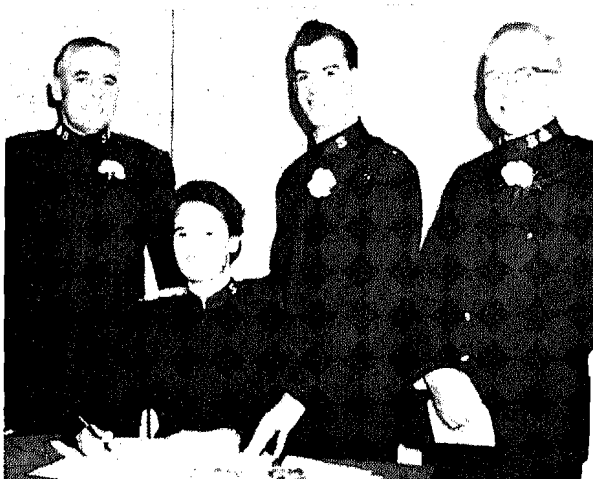
USED BIBLES NEEDED

IT would help if those possessing spare Bibles or New Testaments (or Bible story books) could post them to Salvation Army missionaries in English-speaking areas, such as Ghana, Nigeria, Kenya, Rhodesia or South Africa. Addresses of Headquarters are in the Year Book. Lt.-Colonel W. Fleming, Box 320, Accra, Ghana, will be glad to receive any Christian literature, new or second hand.

MARRIED AT BARRIE

THE Training Principal, Lt.-Colonel W. Rich, assisted by the Divisional Commander, Brigadier D. Sharp, officiated at the marriage of Lieutenant R. McMeechan and Lieutenant G. Putnam, at Barrie, Ont. Major M. Sweet, accompanied by Captain E. Hammond, sang "O Perfect Love".

The bride was given in marriage by her grandfather, Brother S. Brogden, of Picton, the maid of honour was Captain D. Putnam, sister of the bride; bridesmaids were Lieutenant A. Anderson, of Campbellford, and Lieutenant A. Hendrickson, of Calgary; Miss N. Putnam, niece of the bride, was flower girl, and Barrie Wood, of Ottawa, was the ring bearer. Songster Leader E. Reid, of Ottawa, was the groomsmen, and the ushers were Captain D. Graham, of Cobourg, and Bandsman E. Dean, of Picton.



RIGHT TO LEFT: The Divisional Commander Brigadier D. Sharp, Lieutenant and Mrs. R. McMeechan, and the Training Principal, Lt.-Colonel W. Rich, at the signing of the register at the recent marriage service at Barrie, Ont. (reported above).

THE AVAILABLE BOOK

THE Bible is the most readily available book in all the world, having been printed in more languages and dialects than any other book, and millions of copies have been available for the asking. Yet it has been the most costly of all books to preserve its freedom, entailing untold sufferings and persecutions and life itself to many of God's faithful servants.—Emergency Post

A CHRISTIAN ANALYSIS
OF THE
WORLD RACE PROBLEM

ACTIONS ALWAYS SPEAK LOUDER THAN WORDS

BY ROBERT J. McCracken

THE race problem today is a world problem. The Western nations have lost their hold on Asia and Africa. There is a rising tide of nationalism all through the East. The coloured peoples are in revolt alike against white domination and white exploitation. They are animated by a sense of national destiny and of solidarity among themselves. They have confidence in the justice of their cause. They are seeking freedom and equality and are resolved to secure them. They are being wooed by Soviet Russia which, for reasons of its own, desires to put an end to the leadership of the West in the East. There is no subject more urgent and crucial, unless it is the threat to civilization bound up with competitive experimentation in atomic fission.

The Church Involved

In this problem of race relations the churches are deeply involved. The Christian principle is unambiguous and crystal clear. There is no social issue on which the light of the Gospel is clearer. There is no Christian argument in defence of racial discrimination! The emphatic, explicit teaching of the Bible is that there are no inferior races, that God is the Creator of all men, that He has no favourites, that before Him all are equal, that Christ died for all and in Him there is neither Jew nor Greek, neither bond nor free, neither male nor female. Anyone who takes seriously the Christian interpretation of life will assent to the New Testament dictum: One God and Father of us all. Writing from South Africa, where racial tensions are sharp, Alan Paton, author of *Cry, the Beloved Country*, has this to say: "One thing we can be grateful for—it is getting very

hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God agrees with him, it is getting very hard, almost impossible, to say it out loud."

Here is an issue about which the churches today are speaking with one voice. In every ecumenical gathering since 1928, segregation in the Church of Christ based on colour or race has been unqualifiedly condemned. The National Council of Churches, representing thirty denominations, hailed the U.S. Supreme Court decision as "a milestone in the achievement of human rights." Earlier, repudiating racial segregation, it had declared, "The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons, and if we are true to the Christian faith we must take our stand against it." Individual denominations—Congregationalist, Methodist, Lutheran, (Mennonite)—have made pronouncements of a similar character. The Southern Baptists in convention voted to commend the Supreme Court decisions as "in harmony with the constitutional guarantee of equal freedom of all citizens and with the principle of equal justice and love for all men." On this issue there is no difference of standpoint among the churches, Protestant or Roman Catholic. They have condemned racial discrimination as unjust and unchristian.

The Church's Practice

But actions speak louder than words. The pronouncements of the churches, if they are not implement-

ed, become mere generalities. The plain fact of the matter is that Christian profession has not become Christian practice. Racial equality is recognized in theory, but it is not deemed possible or expedient in specific situations. Segregation is more pronounced and more entrenched in the Protestant churches of North America than in any other

ATTITUDES

A MAN went down and someone said,
"That's where the rascal ought to be,"
But never offered him a bed,
Nor gave him water, bread or tea;
And neither did he lift his heart
And breathe a prayer in his behalf,
But plunged in him a deeper dart
By saying, "He is worthless chaff."

Another looked at this same man
And said, "He is a precious soul,
Therefore I'll help him all I can
To rise in life and seek a goal";
And so he spoke a friendly word
And wept because he'd fallen low,
Then prayed till God in Heaven heard
And made his life to shine and glow.

of our social institutions. So far from hastening integration, they are hindering it. There is not more than one tenth of one per cent of American Negro Christians in integrated churches. The same general average applies to Japanese, Chinese, Indians. Howard Thurman tells of hearing a Mohammedan say in an address before a young people's society in a Christian church, "Allah laughs aloud in his Mohammedan heaven when he beholds the Christian spectacle of the First Baptist Church White and the First Baptist Church Coloured."

I was in the Southern States not long ago addressing a Presbyterian synod. One of the ministers, referring to segregation in the churches, said to me, "This is what makes hypocrites of us." North and South, we are saying one thing and doing another. In fundamental attitudes we are quite definitely non-Christian. The result is a kind of moral dry rot. It eats away at the bases of Christian belief. It burdens the conscience and induces a paralyzing sense of guilt. It especially does so in the case of ministers and teachers. They speak and meet with no response, or they speak and encounter opposition, or they do not speak at all. There is no doubt about it; in the living example lies the stupendous power. Actions always speak louder than words.

What then can we do? We ought to ask ourselves in regard to racial issues what being a Christian really means, what our ultimate beliefs are. The greatest contribution we can make to the improvement of racial relations is that we should have and act upon the mind of Christ. It is in the spreading of the Spirit of Christ that hope for the future lies.

Practical Implications

This has practical implications for our personal and family life. We should cultivate associations and friendships with members of other races. We should welcome them into our homes and eat with them at our tables. It is important for under-



standing that we should know each other, and we cannot know each other if we never meet, or if we meet only in brief, casual, formal ways. Unless we are willing to act like Christians toward those of other races, often in defiance of social prejudice, we shall not succeed in breaking down social or legal barriers. This is an area where everybody can do something. We may feel helpless about the international situation, but the race issue is one in which relations are personal, where responsibilities are immediate, where example is more convincing than argument.

This has practical implications also for our community and church life. Everything should be done that can be done to encourage the different racial groups to confer together, to work together, to worship together, to join hands in overcoming the evils of discrimination. Especially in the church we must practise as well as preach racial equality. Not only membership but office should be open to all, the only qualification being character and capability. In the house of God distinctions of race or class count for nothing. By its very constitution a Christian church must strive to break down every barrier which separates men and women and unite them in a fellowship of love and service. The Christian Church exists to bring men to God's way—the way of world fellowship. The day of adventure is not done in a world where the call comes to every Christian to challenge race antagonism with the ideal of the Kingdom of God in which differences of class, caste and colour are transcended in a higher unity. The danger here is of sentimentality. The need is for conviction that issues in sustained and unwearying action.

Across the centuries Jesus inquires of us, "Why call ye me, Lord, Lord, and do not the things which I say?"
Associated Church Press

SHARE MY SCRAPBOOK

BY BRIGADIER W. CROZIER, Toronto

THE WRONG SONG

OUR grandfathers worked six days a week, walked to church on Sundays and sang: "Work for the night is coming." Now their grandchildren work five days in a week, take an automobile to church and hear a hired choir singing: "Art thou weary, art thou languid?"

GRANNY REALLY WORKED

GRANDMOTHER, on a winter's day, milked the cows and fed them hay, slopped the hogs, saddled the mule, and got the children off to school; did the washing, mopped the floors, washed the windows and did some chores; cooked a dish of home-dried fruit, pressed her husband's Sunday suit.

Swept the parlour, made the beds, baked a dozen loaves of bread, split some firewood, and lugged in enough to fill the kitchen bin; cleaned the lamps and put in oil, stewed some apples she thought would spoil; churned the butter, baked a cake, then exclaimed, "For goodness sake, the calves have got out of the pen!"—went out and chased them in again.

Gathered the eggs and locked the stable, back to the house and set the table, cooked a supper that was delicious, and afterwards washed up all dishes; fed the cat and sprinkled the clothes, mended a basketful of hose; then opened the organ and began to play, "When you come to the end of a perfect day."

JOHN WESLEY AND WORK

JOHN Wesley averaged three sermons a day for fifty-four years, preaching altogether more than 44,000 times. In doing this, he travelled by horseback and carriage more than 200,000 miles, or about 5,000 miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history, histories of England and Rome, grammars on Hebrew, Latin, Greek, French and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library."

A PAGE OF INTEREST
TO YOUNG PEOPLE

OUTPOST BECOMES CORPS

THE launching of the outpost at Marpole, B.C., as a corps was celebrated with the burning of the building mortgage. The Divisional Commander and Mrs. Brigadier L. Pindred officiated, and the divisional staff, and Major and Mrs. J. Sloan, of Mount Pleasant Corps, Vancouver, took part. Marpole Corps had been an active outpost of Mount Pleasant for some years, and it was with justifiable pride that the parent unit celebrated the event.

A march through the district, headed by the Mount Pleasant Band, created a stir of interest. The hall was filled for the meeting. Following the burning of the mortgage, a flag, donated by Brother and Sister Mrs. Hall, a clock, collection plates, a photograph of the Founder and a mercy-seat, built and donated by the Vancouver Harbour Light Corps,

were received and dedicated to God's glory. Among speakers were Brigadier W. Hawkes and Sisters Mrs. Formo and Mrs. Coulter. The Mount Pleasant junior vocal trio sang.

The Corps Officers, Captain D. May and Lieutenant N. Linfield, were dedicated under the colours, and Richmond, until now an outpost of Vancouver Temple, became the responsibility of Marpole. Sister Mrs. D. Coulter spoke on behalf of the Vancouver Temple Corps, and presented the Richmond workers. Seven soldiers stood beneath the colours, and a new recruit was registered.



ABOVE: THE NEW soldiers of the Marpole, B.C., Corps are received and dedicated under the Army flag.

LEFT: The Divisional Commander burns the mortgage of the new hall.

VALIANT SOLDIERS RECEIVE HOME CALL

Sister Mrs. Sarah Bishop, of Fort William, Ont., left her native Newfoundland, where she had served as an officer, over fifty years ago. She heard the heavenly summons after several years of indifferent health and, to the last, gave witness to the power of Christ in her life.

The funeral service was conducted by the Commanding Officer, Captain S. Ratcliffe. At the memorial service Sister Irene Maclean paid tribute to the promoted comrade's life.

Brother "Dick" Holden, of Winnipeg Citadel, was for a number of years a bandsman of the North Winnipeg Corps, always dependable and always willing to do his duty in rain or shine. He was employed in one of the large railway shops and was held in high esteem by the men with whom he worked. Because of his work he moved to the south end of Winnipeg and transferred to the Citadel corps.

The funeral and committal services were conducted by the Divisional Commander Lt.-Colonel A. Moulton, and the Commanding Officer, Major C. Ivany.

Deputy Bandmaster Fred E. Camper was a soldier of the Windsor Citadel, Ont., Corps for the past forty-six years. Besides fulfilling his duties as a bandsman during this period, he held the positions of young people's band leader and band secretary for terms of ten years each.

In spite of failing health for three years, the deputy bandmaster continued to render good service to the corps and the band, which he conducted on the Sunday prior to his entering hospital.

The funeral service was conducted by the Commanding Officer, Major C. Gillingham. Songster Sergeant Mrs. M. Ballantine sang "In the hollow of His Hand." Two favourite songs, "Face to Face" and "Above the waves of earthly strife," were sung by the large number of comrades and friends who had gathered.

In the Sunday morning memorial service the band played "Promoted to Glory" and the hymn tune, "Bullinger," especially requested by the family.

GET CLOSER TO GOD

IT is a sorry blunder to feel that we are big enough to get along without God—a blunder which always spells failure and heartache, disaster and loneliness. God and His people are essential to a well-balanced, contented life, and a peace that the world cannot give. Let us maintain close and happy relations with Him. We should always be on speaking terms with God.—H.F.M.

A LITTLE BIT DEAD

By MRS. LT.-COLONEL F. LONGINO, Southern Territory, U.S.A.

SHE was in earnest about asking us to pray for her husband. A professing Christian, she had married a former showman who was not saved. She wanted him saved, but with reservations.

It turned out that the reservations were important. She wanted him saved enough to keep out of Hell but not saved so much that they could no longer go to a night club now and then. She wanted him "saved a little bit."

The foolishness of this concept is apparent. The unsaved (according to God's Word) are spiritually "dead in trespasses and sins." Can one be "a little bit dead?" Then neither can one be "a little bit alive" or a "little bit saved."

The world tells us to "strike a happy medium—don't be extreme," but God's Word clearly stamps the inbetweeners as nauseating to God: "Because thou art neither cold nor hot I will spew thee out of My mouth."

The truth is, there is no neutral ground. Unless you have received Christ Jesus as Saviour from sin and Master of your new life, you are on Satan's territory even though you may not be aware of it.

In God's plan, salvation is a matter of life or death, not both, nor a mixture of the two. Salvation is described accurately as the "new birth"—the ushering in to a new way of life by the power of the Spirit of God. You can't be "a little bit born"

or "a little bit alive." You are either alive or dead.

"Ye cannot serve God and mammon." There is no spiritual "fence" to straddle that keeps one both safe and sinning. It is a cruel deception of the Devil.

"Examine yourselves, whether ye be in the faith,"—truly in the faith. Don't take any chance in this matter concerning life or death.

"He that believeth on the Son hath everlasting life (it's definite): and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).



SERGEANT DAVID JENKINS, of Parliament Street Corps, Toronto (above), each week sells more than 200 copies of "The War Cry" in the downtown development, Regent Park. The photograph (left) shows one of the apartment buildings visited in this duty by the enthusiastic boomer. Sergeant Jenkins became a soldier of the corps five years ago, and has continued to use his free time to carry the message of "The War Cry" to the people of this new housing area.

ONE IN CHRIST

ONE often discovers that people with almost no formal education acquire remarkable spiritual insight and wisdom under the tutelage of the Scriptures, (says a writer in the *Bible Society Record*). Some years ago I visited a congregation in Tanganyika. After the service the pastor called upon the oldest member of the congregation to make a presentation to me. Barefoot and dressed in native clothes, the man carried in his gnarled hands a baton carved from ebony wood, wrapped in a newspaper. Ebony is normally black, but there may be light spots where tree branches have grown from the trunk. The baton had a sizeable light spot at one end. The old man gripped the unwrapped baton in his two hands and stood before me.

The telling part of his presentation occurred in these words: "Here I stand, a black man created by God. There you stand, a white man created by God. In this baton there is a light spot. It is not a different wood, but of one piece. So the black man and the white man are one in Christ."

In these words the African had quickly lifted the visitors up to the ranks of nobility: men redeemed by the same Christ.

FAULT IN MEN'S HEARTS

AFTER an intense study of Western Christianity, Sundar Singh made this observation:

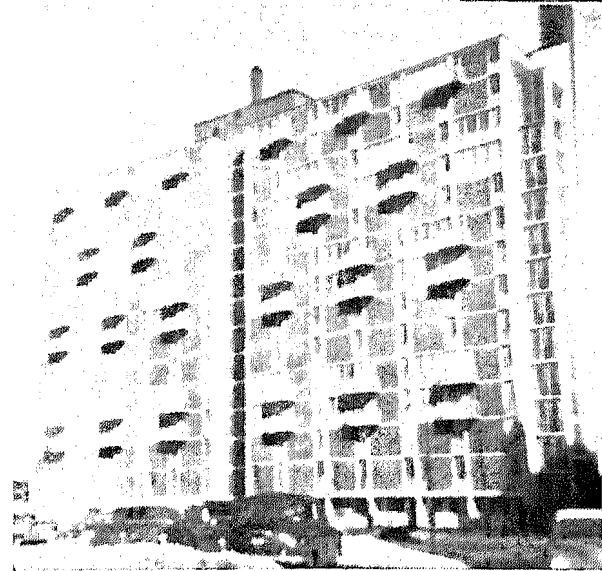
"While sitting on the bank of a river one day, I picked up a solid round stone from the water and broke it open. It was perfectly dry in spite of the fact that it had been immersed in water for centuries.

"The same is true of many people in the Western world. For centuries they have been surrounded by Christianity. They live immersed in the water of its benefits. And yet it has not penetrated their hearts; they do not love it.

"The fault is not in Christianity, but in men's hearts which have been hardened by materialism and intellectualism."

On a recent Sunday at North Toronto Corps (Captain and Mrs. C. Burrows) Corps Sergeant-Major and Mrs. J. MacFarlane were welcomed back from a trip to the Antipodes, touching points between the American west coasts and Australasia. They spoke of many contacts with Salvationists. Colonel and Mrs. L. Russell spoke words of farewell on the eve of their departure for England, where the Colonel is to assume a position at International Headquarters. Among the sick comrades are Brother J. Evans and Brother B. Hotchkiss, both of whom are recovering from operations.

During the corps officers' furlough, meetings were led by Brigadier J. Patterson, Brigadier B. Jennings and Brigadier W. Crozier. Sunday night meetings, in lieu of the indoor venue, are proving successful in Lawrence Park.



Christianity In The News

WORLD View

● **JAMAICA**—A consultation of churches was held in Kingston, Jamaica, recently. It proposed revision of the constitution of the present National Christian Council in Jamaica to establish a new body fully representative of all the churches which participated in the consultation, and suggested several lines of action which such a council of churches might undertake. These included a department of Christian service and citizenship, Christian education, and a permanent centre for lay training. Four members of the staff of the World Council of Churches attended the consultation.

● **ENGLAND**—Another conference on relations between Anglican and Presbyterian Churches in Great Britain will be held at Durham, England in July. This was announced by Dr. J. W. C. Dougall, Chairman of the Church of Scotland's Committee on Inter-Church Relations in an address to the Council of the Episcopal Church in Scotland. Delegates to the conference will be from the Church of England, the Church of Scotland, the Presbyterian Church of England and the Episcopal Church of Scotland. These Churches have been discussing closer relations for some years.

● **INDIA**—A new centre for training lay catechists has been opened in Madras by the Roman Catholic Archbishop of Madras and Mylapore. It is the first such institute in Southern India. It will accommodate fifty students and will provide a two-year course of training.

● **UNITED STATES**—1300 young people will take part in the ecumenical youth service programme of the World Council of Churches in 1962. They will work in thirty-two countries building roads, painting houses, caring for refugee children, and doing many other jobs to help the needy. The great majority, about 1200, will work from four to six weeks in one of fifty-one short term camps. The rest will give from two to twelve months' service. The work campers meet their own travel expenses and give their services without pay.

● **UNITED STATES**—The General Assembly of the United Presbyterian Church in the U.S.A. met in Denver, Colorado. It was preceded by a conference on evangelism. The Assembly elected Dr. Marshal L. Scott of Chicago as Moderator. He is the founder and director of the Presbyterian Institute of Industrial Relations, and is a leader in Church work in urban and industrial areas.

Dr. James McCord, President of Princeton Theological Seminary, Chairman of the Assembly's committee on unity, reported on the first discussions with the Protestant Episcopal, Methodist and United Churches last month. We came away, he said, feeling that we had accomplished more than we had a right to expect in an initial meeting.

Rev. David Read of New York told the Assembly that the church should give more time and emphasis to the Bible and to Christian doctrine. There is something wrong, he said, when a church begins to carry a load of organization, promotion and committees beneath which its theological base is scarcely showing.

Dr. R. M. Taylor told the Assembly that drastic revisions are needed in the training of missionaries and in theological education overseas. He recently conducted a two-year study of theological education overseas. The General Assembly approved a mission budget of over \$30,000,000.

● **CEYLON**—Bishop de Mel, Bishop of Kurunagala, Ceylon, has been elected Anglican Bishop of Ceylon and Metropolitan of the Church of India, Pakistan, Burma and Ceylon. He will succeed Bishop Mukerjee, who retired in May. Bishop de Mel is very well known throughout the Christian World.

● **UNITED STATES**—Members of the United Lutheran Church in America are being asked to give \$2,642,000 for a dowry gift when that Church merges with three other Lutheran bodies this summer to form the Lutheran Church in America.

The aim of this campaign is to develop a sense of personal involvement of the congregation and its members in the merger, and to enable the new Lutheran Church in America to begin with confidence and strength. The United Lutheran Church in America has 4,600 congregations in the United States and Canada.

● **CANADA**—The Women's Inter-Church Council of Canada reports that 260,000 copies of its order of service for the Women's Day of Prayer, 1962, were sent out to local committees from its office in Toronto. The Day of Prayer is observed each year on the first Friday in Lent. Offerings at Day of Prayer services this year amounted to \$61,600.

● **UNITED STATES**—Youth groups around the world have already subscribed \$18,000 for World Youth Projects for 1962. This is an inter-church aid programme sponsored by the Youth Department of the World Council of Churches and the World Council of Christian Education. A total of over \$43,000 is being sought this year for forty-three projects in Africa, Asia, Europe and the Americas.

● **SOUTH AMERICA**—The Roman Catholic review *La Settimana del Clero* reports that during the past forty years the number of Latin American Protestants has increased from 170,000 to 4,260,000 and the number of Protestant Churches from 3,530 to 25,890.

There are more Protestant than Roman Catholic Churches in Latin America today, it says. There are also more candidates for the Protestant ministry than for the Roman Catholic priesthood.

● **ENGLAND**—The new Coventry Cathedral was consecrated recently. The new structure replaces that destroyed by Nazi bombs in 1940. A feature of the new cathedral buildings is an international centre, built by West German volunteers. Queen Elizabeth attended the consecration service.

● **UNITED STATES**—The Standing Conference of Canonical Orthodox Bishops in the Americas met recently in New York. Leaders of some ten major Eastern Orthodox communions in the United States were present. They strongly condemned, (to quote their resolution) the new wave of moral and physical persecutions against the Christian faith and religion in general in Russia.

● **UNITED STATES**—The 1962 National Sunday School Convention will convene in Denver, Colorado, October 10th-12th. Leaders from more than forty denominations work together in this major Christian Education event. Delegates from The Salvation Army will attend and some will take active part in the scheduled programme of events.

● **NORWAY**—The report of a survey of church attendance made in Norway last year has been published in Oslo. Norway's average church attendance, it says, has increased fourteen per cent in the past five years. In the same period the population of Norway has increased about four and a half per cent. The rise in Church attendance is attributed partly to more numerous Church services and partly to the work of a national committee for increased Church attendance.

● **NIGERIA**—The Christian Council of Nigeria held its biennial meeting in Kaduna recently. Some 100 delegates represented the twelve member-bodies of the Council. They approved a greatly expanded programme of common witness, service and study, including an enlarged Christian home and family life programme, youth work, and plans for a study centre. They will undertake also studies of the Christian contribution in the fields of health and of rural and urban life.

● **GERMANY**—An epilepsy research clinic has been dedicated at the Bethel Colony of Mercy at Bielefeld in Germany. The Colony of Mercy is operated by the Evangelical Church in Germany.

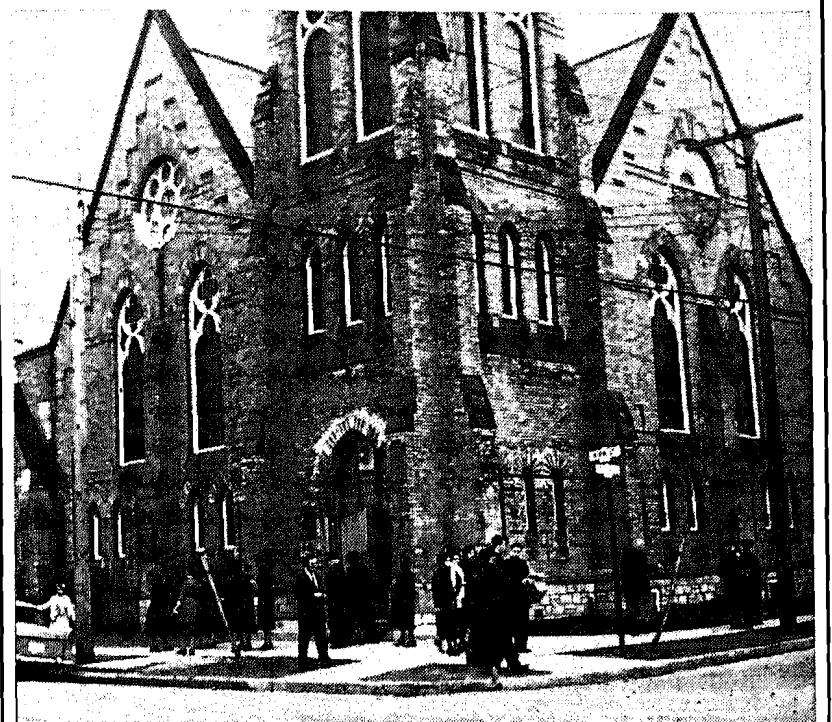
It is one of the largest and best known charitable institutions in the world. The new clinic has been built and equipped at a cost of \$1,500,000 with funds made available by the West German Federal Republic, the State of North Rhine-Westphalia, and the German Society for Epilepsy Research.

● **CANADA**—The Canadian Council of Churches' Committee on International Affairs discussed the refugee situation in Hong Kong at its latest meeting. It agreed to urge the Canadian government to bring 10,000 refugees from Hong Kong for settlement in Canada. It proposed also that Canada give supplies of food and financial aid to the Hong Kong government for refugee relief, and that the United Nations be urged to undertake international action to relieve the Hong Kong situation.

● **CANADA**—Five services of divine healing were held recently in St. Paul's Anglican Church, Toronto. This mission was conducted by the Rev. Dr. Alfred Price of Philadelphia, and more than 7,200 attended. Canon R. P. Dann, rector of St. Paul's led a team of Anglican clergy in the laying on of hands for divine healing on more than 2,000 persons.

● **NYASALAND**—In Nyasaland all property of the mission of the Dutch Reformed Church of the Cape Province and all administrative responsibility for the mission have been transferred to the Presbyterian Church of Central Africa. All Reformed Church ministers have been formally placed on the rolls of the Presbyterian Church. The Government grants which the Dutch Reformed mission received for educational and medical work have been transferred also. The mission will henceforth be conducted by the Presbyterian Church of Central Africa.

AN HISTORIC CHURCH



A CHURCH that figured in the Army's beginnings in Canada. Jack Addie joined this church (Wesley United, it is called today) and, in a cottage meeting following a revival at the church, he met Joe Ludgate, found out he, too, was a Salvationist. The two decided to commence meetings on Army lines. The scene shows Salvationists gathering for a service of dedication held at the church on the London Corps' eightieth anniversary.